MANUSCRIPTA BUDDHICA

JOINTLY PUBLISHED WITH THE ASIEN-AFRIKA-INSTITUT

EDITORS

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ISTITUTO ITALIANO
PER L'AFRICA E L'ORIENTE

SERIE ORIENTALE ROMA

FONDATA DA GIUSEPPE TUCCI

DIRETTA DA

GHERARDO GNOLI

Vol. CIV

ROMA
Is. I. A. O.
2008

ASIEN-AFRIKA-INSTITUT
ISTITUTO ITALIANO PER L'AFRICA E L'ORIENTE
UNIVERSITÀ DEGLI STUDI DI NAPOLI "L'ORIENTALE"

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Sanskrit Texts from Giuseppe Tucci's Collection Part I

Edited by
Francesco Sferra

ROMA
ISTITUTO ITALIANO PER L'AFRICA E L'ORIENTE
2008

Published with grants from the Dipartimento di Studi Asiatici,
Università di Napoli "L'Orientale",
and from the Ministero dell'Università e della Ricerca

ISBN 978-88-6323-292-9

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Layout: Francesco Sferra

Printed in Italy — Stampato in Italia
Finito di stampare nel mese di novembre 2009
Stampa A.G.O. srl - Roma
per conto della Grafica e Stampa di G. Scalia via Dante de Blasi, 98 - 00151 Roma

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Sanskrit Manuscripts and Photographs of Sanskrit Manuscripts in Giuseppe Tucci's Collection *

Francesco Sferra

1. *Introduction*

1.1. During his scientific expeditions to India, Nepal, Tibet and Pakistan in the nineteen thirties, forties and fifties, Giuseppe Tucci (1894-1984) had the opportunity of photographing, and in many cases of having someone copy, several important Buddhist works.[1] Subsequently, most of the manuscripts that he photographed or copied entered the collections in Nepalese, Chinese and Pakistani libraries, but others were lost. At present Tucci's reproductions of some of these manuscripts are the only documentation at our disposal.

The study and cataloguing of the photographs and manuscripts now held in Rome in the Library of the Istituto Italiano per l'Africa e l'Oriente (IsIAO) was begun in 1997 (officially on 12th June 1998) by Claudio Cicuzza and myself. The first results of our work have been published as an appendix to the first version of this paper published in Warsaw in 2000. At that time the scanning of the negatives was still underway, so our list was highly provisional, based mainly on the short titles written on the envelopes of the negatives and on the photographs already printed.

During the last few years, not only it has been possible to correct this list here and there, sometimes with the help of other scholars, as we shall see below, but also to find further manuscripts and photographs of Sanskrit manuscripts that belonged to the Italian scholar —in the IsIAO Library, in the Museo Nazionale d'Arte Orientale 'Giuseppe Tucci' (MNAOr) and in a small but important private collection near Rome— and eventually to gather more information regarding the history of Tucci's expeditions and of the formation of his collection.[2]

* This is the revised and enlarged version of a paper that has been published in *Studia Indologiczne* 7 (cf. Sferra 2000) and which also contained a reproduction of Śākyaśrīmitra's *Sarvaśuddhiviśuddhi* (pp. 415-421; cf. below, MS 3.1.19) and of Jitāri's *Sahopalambhaprakaraṇa* (pp. 423-447; cf. below, MS 3.1.24).

I have a profound debt of gratitude towards Iain Sinclair, who provided me with substantial help in identifying several MSS, especially those of § 3.5. Special thanks are due to Susan Ann White and Iain Sinclair for their help in revising the English text. I would also like to thank Mauro Maggi for having read the former version of this paper and made some useful suggestions.

[1] Certainly Tucci did not photograph the MSS personally, for he declares his complete unfamiliarity with any kind of device, including the camera ("[F]ra me e quale che sia macchina, anche la macchina fotografica, resta un'assoluta incapacità di intesa", 1996b: 17). Among his companions on the expeditions there was always a person responsible for the photographic reproductions.

[2] This aspect of Tucci's work has been studied by Oscar Nalesini; see below, pp. 79-112.

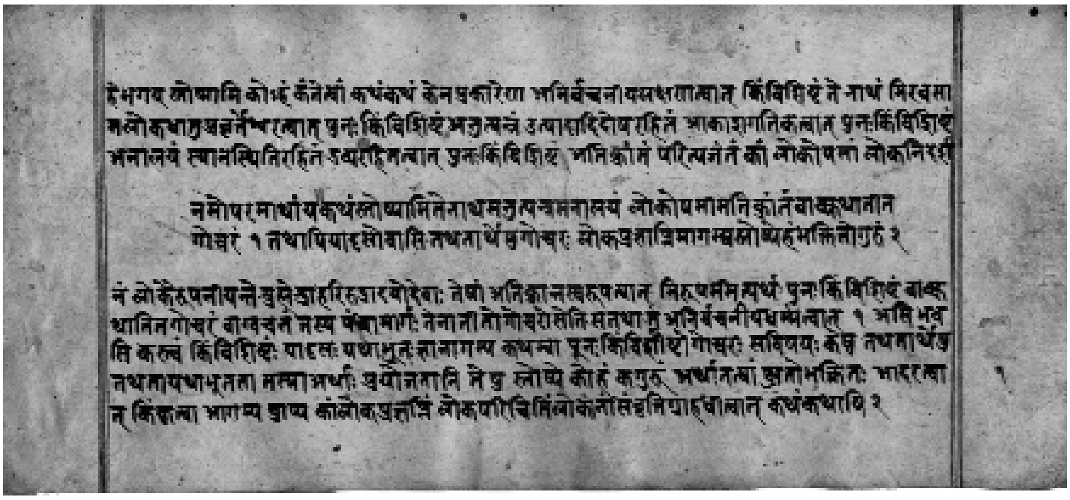


Fig. 1. Manuscript on Nepalese paper
(*Paramārthastava* and the *Akāriṭīkā*, fol. 1*v*)

From Tucci's travelogues and writings, we know that the expeditions which were most important for his photography and acquisition of Sanskrit manuscripts were carried out in 1929, 1931, 1939, 1948, 1954 and 1956. According to Tucci, during these expeditions he either came to possess or had someone photograph many manuscripts, many more than we actually now have in Rome. A few passages from some of his writings are enough to give us an idea.

He concludes the brief report on his expedition to Tibet in 1939 with the following words:

> Il viaggio è durato [...] sette mesi. Le mie ricerche [...] hanno avuto scopi specialmente archeologici e storici. La documentazione fotografica e la raccolta del materiale scientifico è tale da permettere uno studio completo e definitivo sulla storia politica e artistica e religiosa non solo delle contrade attraversate, ma in generale di gran parte del Tibet. Allo stesso studio della civiltà indiana, che è stata l'ispiratrice continua del Tibet, grande contributo porteranno le *centinaia di manoscritti in sanscrito* scoperti e fotografati nelle biblioteche dei conventi esplorati.[3]

In his summing up, he laconically states:

> Fotografate *oltre 1500 pagine* di manoscritti indiani su foglie di palma dal X al XIV sec. scoperti nei vari monasteri.[4]

[3] "The journey lasted [...] seven months. My researches [...] had specific archaeological and historical aims. The photographic documentation and the collection of scientific material are such as to permit a complete and definitive study of the political, artistic and religious history not merely of the regions crossed, but most of all of Tibet in general. The *hundreds of Sanskrit manuscripts* discovered and photographed in the libraries of the explored monasteries will make a great contribution to the study of Indian civilization itself, which has been a source of continuous inspiration to Tibet" (Tucci 1996c: 151-152; emphasis mine).

The report of the expedition to Tibet in 1939 was first published in 1940 (Tucci 1940b, repr. in Tucci 1971: 363-368); in 1978 it appeared again with some changes as an appendix to the reprint of the report of the expedition carried out in 1935 (= Tucci 1996c). See also Tucci 1940a.

The translations from Italian in this paper are mine.

[4] "*More than 1,500 pages* of Indian palm-leaf manuscripts from 10th to 14th centuries, discovered in various monasteries, were photographed" (Tucci 1996c: 153; emphasis mine).

Fig. 2. Nepalese paper manuscripts

Similar statements can be read in his travelogues of the expeditions to Nepal; the first two quotations refer to the mission of 1952, the third one to the mission of 1954:

> Mi reco poi dal Generale Kaiser Sham Sher [...]. Nel primo piano in armadi di ferro si custodisce la preziosa messe di manoscritti raccolti con cura intelligente ed amorosa dal Generale Kaiser: manoscritti sanscriti, buddisti e indù, di teologia e filosofia, di astrologia e di diritto, di medicina e di apologetica, quasi tutti su fogli di palma, molti di essi vecchi più di mille anni. È una raccolta vastissima, appena superata forse da quella del Guruji Hemraj Sharma, il cappellano dei Rana o dalla Darbar Library, la biblioteca statale. Il Generale Kaiser con la liberalità degli uomini colti mi consegna il catalogo della propria biblioteca perché io lo esamini e fotografi pure le opere che per le ricerche presenti mi sembrino utili. E così i miei compagni hanno avuto buon lavoro per tre giorni.[5]

> Dopo le opere d'arte venne il turno delle iscrizioni e dei manoscritti: manoscritti su fogli di palma, vecchi di dieci o dodici secoli che sembrano usciti ora dalle mani del copista. Quando li vedi così chiari e freschi non puoi dar torto al Guruji, il sommo sacerdote diremmo noi, che si era proposto di far trascrivere sulle foglie di palma le opere più importanti dell'Europa per conservarle ai posteri su materia meno labile dell'effimera carta. Ce ne sono a migliaia di cotesti manoscritti, nascosti nelle impenetrabili biblioteche private, secrete come un presidio magico, inalienabili come la suprema ricchezza della famiglia. Per la qual cosa non di rado, quando il padre muore, il manoscritto viene tagliato in pezzi uguali, quanti sono gli eredi; oppure piuttosto che vederlo cadere in mani non pie, lo gettano nelle acque sacre della Bagmati.

[5] "Then I go to the General Kaiser Sham Sher [...]. On the first floor, in iron cabinets, is preserved the precious harvest of manuscripts, gathered with intelligent and loving care by the General Kaiser: Sanskrit manuscripts, Buddhist and Hindu, on theology and philosophy, on astrology, law, medicine and apologetics, almost all palm-leaf manuscripts — the greater part of them over a thousand years old. It is a vast collection, a little smaller than that of the Guruji Hemraj Sharma, the Ranas' chaplain, or of the Darbar Library, the state library. General Kaiser, with the liberality of cultured men, gives me the catalogue of his library so that I can examine it and so that I can take pictures of works which seem to be useful for my present researches. And thus my companions had a good job for three days" (Tucci 1996d: 43-44 [= 1st ed. p. 25]).

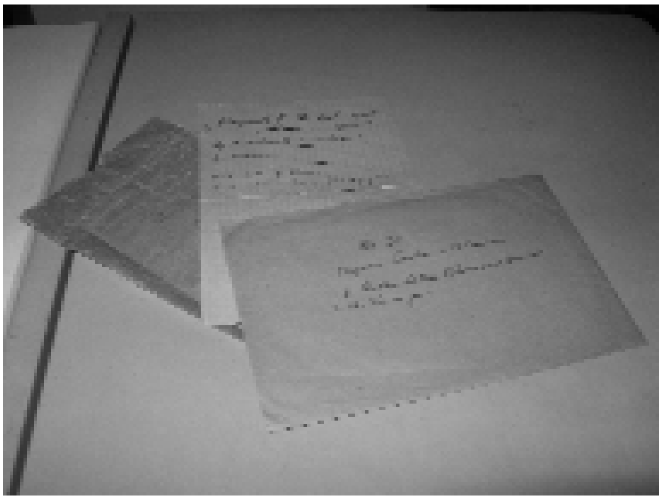


Fig. 3. Original envelopes of 7 × 11 cm negatives

> Comunque a malgrado di cotesti scrupoli e resistenze, *più di ottomila pagine di manoscritti sono state fotografate* dai miei compagni di viaggio. [6]

> A Catmandu lo studioso non può concedersi un momento di riposo. Appena sistemata la carovana, bisogna correre a fotografare manoscritti ed iscrizioni che abbondano in questi luoghi carichi di storia. [7]

We do not know whether these numbers are exaggerated — maybe in order to obtain grants from the authorities, whether the pictures and copies have been lost, whether Tucci has lent this precious material to someone who never returned it (which is highly probable) or if something could still be kept in his widow's home (all attempts to contact her have failed).

We may note, for instance, that in one of Tucci's early works he states that in 1929 he came back from Nepal with just under 90 manuscripts, [8] more precisely modern

[6] "After the works of art it was the turn of the inscriptions and of the manuscripts: palm-leaf manuscripts, ten or twelve centuries old, that seem to have come straight from the hands of the copyist. When you see them so clear and fresh you cannot say that the Guruji is wrong; he, whom we should call the highest priest [of Nepal], proposed to copy the most important works of Europe on palm leaves in order to preserve them for posterity using a material less ephemeral than paper. There are thousands of these manuscripts, concealed in impenetrable private libraries, secret like a magic garrison, inalienable like the supreme treasure of the family. For this reason, when the father dies, it is not uncommon that a manuscript is split into equal parts, based on the number of heirs; alternatively, to prevent it falling into impure hands, they cast it into the sacred waters of the Bagmati. Anyway, notwithstanding these hesitations and resistances, my companions *photographed more than eight thousand pages of manuscripts*" (Tucci 1996d: 150 [= 1st ed. pp. 115]; emphasis mine).

[7] "In Kathmandu the scholar cannot permit himself to rest even for a moment. As soon as the caravan has been settled, he has to run to take pictures of the manuscripts and inscriptions that abound in these places full of history" (Tucci 1996b: 23).

[8] "Il mio interesse nel visitare il Nepal, è evidente, è stato soprattutto di indianista. Perciò nel breve spazio di tre mesi, ho cercato non solo [di] fare gli scandagli più frequenti nella ricchissima raccolta di manoscritti del Durbar, che contiene circa sedicimila manoscritti di testi sanscriti e vernacoli per lo più su foglie di palma e fra cui primeggiano copie uniche vetuste di mille anni e più, ma ho dovuto anche esaminare, nei limiti del possibile, le biblioteche private [...]. Le mie ricerche sono state fruttuosissime, perché sono ritornato in India con quasi novanta manoscritti, alcuni dei quali del massimo interesse per lo studio del pensiero indiano, specialmente buddhistico" (Tucci 1931b: 520).

copies written in Devanāgarī script on Nepalese paper (Figs. 1-2) coated in *haritāla* orpiment that he had someone copy from original Sanskrit manuscripts belonging to the collections of Hemarāja Śarman and of the Kaiser Śaṃśera Jaṅga Bahādura Rāṇā. Actually we have only 53 such apographs, but some of these are numbered, and there are two manuscripts that are labelled with the numbers LVII and LVIII respectively, which is indirect proof that at least four or five manuscripts have been lost.

It is well-known that during his 1939 expedition to Tibet, Tucci visited the same monasteries that were visited by Rāhula Sāṅkṛtyāyana (1893-1963) a few years before, and he took pictures of many of the same codexes, ancient Indian palm-leaf manuscripts of primary importance, most of which are now kept in the Tibetan Autonomous Region.[9] Apparently, Sāṅkṛtyāyana and Tucci used the same technique: the leaves were fixed on a board with pins or drawing pins and then photographed from a distance.[10] The negatives (7 × 11 cm) were kept in envelopes (Fig. 3). Tucci's envelopes are numbered from one to forty-one, but there are nine envelopes missing (8-9, 13-14, 20, 24, 26, 28-29). They were already missing on 9th June 1960, as can be seen from a shortlist made by Lionello Lanciotti, who was chief librarian of the IsMEO between 1952 and 1967 (Fig. 4).[11] Each envelope usually contains twelve photographic plates, and each plate fifteen leaves on average; therefore about one-hundred and eight prints, and hence possibly at least one thousand folios, are missing. Nor can we be certain that there were no more envelopes after No. 41.

Fortunately, in the IsIAO Library there are a number of photographic prints taken in 1939 without corresponding negatives that most likely correspond to some of the missing envelopes. Some of these photographs were filed in grey folders (Figs. 5-6); such is the case with the *Abhidharmasamuccaya* of Asaṅga (folder 29), of the *Sampuṭanāmamahātantrarāja* (folder 42), and of the *Advayasamatāvijaya*, an important tantra quoted by Indrabhūti in his *Jñānasiddhi* (chap. 15) and in other sources (e.g. *Gūḍhapadā*, fol. 7*v*),[12] and identified by Harunaga Isaacson during a visit to Rome in March 2000 (folder 42).[13] Other photographs were simply bundled together with clips or filed in small, unnumbered envelopes; for instance the *Cittānandapaṭī*, a short treatise on alchemy divided into fourteen chapters and attributed to Nāgārjuna. It is worth noting that some of these prints bear two numbers on the back separated by a slash, which probably correspond to the number of the original envelope and to the number of the single negative respectively. Such is the case, for instance, of the codex containing the collected works of Ratnakīrti that consists of 87 palm-leaves, documented with 11 photographs, which correspond to envelope 28; or of a part of the *Guhyasamājapradīpoddyotana* of Candrakīrti, which was likely part of envelope 24.

In any case, it seems highly improbable that it will ever be possible to recover all the material that has gone astray — material that appears to have been badly conserved

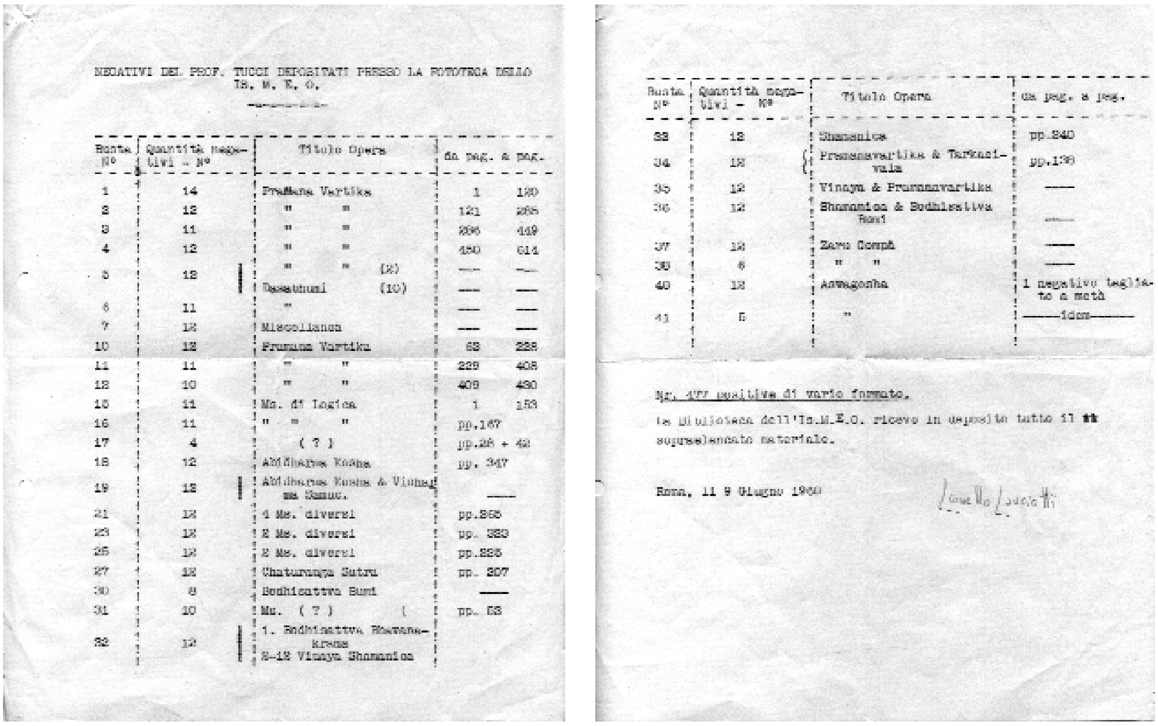
[9] See Sāṅkṛtyāyana 1935, 1937, 1938c; Luo 1984, 1985; Steinkellner 2004.

[10] The photographer who accompanied Tucci in Tibet in 1939 was Felice Boffa Ballaran (cf. below, pp. 92-95; Tucci 1940a: 1-2; Tucci 1996c: 152; Nalesini, forthcoming). The negatives and photographs of Rāhula Sāṅkṛtyāyana are kept by the Bihar Research Society in Patna (Museum Building) (see Much 1988); copies of his negatives are held by the Niedersächsische Staats- und Universitätsbibliothek in Göttingen (see Bandurski 1994).

[11] See D'Arelli 2005: 19-21, 23. It is worth noting that envelopes 22 and 39 do not appear on the list compiled by Lionello Lanciotti, but they are part of the material we have recovered.

[12] I read the *Gūḍhapadā* (Royal Asiatic Society of Great Britain and Ireland, London, MS Hodgson 34) from a transcription that Péter-Dániel Szántó has most kindly put at my disposal.

[13] This text is now being edited and published by Fan Muyou (Sun Yat Sen University, Guangzhou) on the basis of some pictures of the same manuscript that are kept in the China Tibetology Research Centre (cf. Fan 2008a, 2008b).



NEGATIVI DEL PROF. TUCCI DEPOSITATI PRESSO LA FOTOTECA DELLO IS. M. E. O.

Busta N°	Quantità negativi - N°	Titolo Opera	da pag. a pag.
1	14	Pramana Vartika	1 120
2	12	" "	121 285
3	11	" "	286 449
4	12	" "	450 614
5	12	" " (2) Dasabhumi (10)	— —
6	11	"	— —
7	12	Miscellanea	— —
10	12	Pramana Vartika	63 228
11	11	" "	229 408
12	10	" "	409 430
15	11	Ms. di Logica	1 153
16	11	" " "	pp.167
17	4	(?)	pp.26 + 42
18	12	Abhidharma Kosha	pp. 347
19	12	Abhidharma Kosha & Vinaya Samuc.	——
21	12	4 Ms. diversi	pp.265
23	12	2 Ms. diversi	pp. 320
25	12	2 Ms. diversi	pp.225
27	12	Chaturanga Sutra	pp. 207
30	8	Bodhisattva Bumi	——
31	10	Ms. (?)	pp. 53
32	12	1. Bodhisattva Bhavanakrama 2-12 Vinaya Shamanica	

Busta N°	Quantità negativi - N°	Titolo Opera	da pag. a pag.
33	12	Shamanica	pp.240
34	12	Pramanavartika & Tarkasivala	pp.138
35	12	Vinaya & Pramanavartika	——
36	12	Shamanica & Bodhisattva Bumi	——
37	12	Zara Gompà	——
38	6	" "	——
40	12	Asvagosha	1 negativo tagliato a metà
41	5	"	——idem——

Nr. 477 positive di vario formato.

La Biblioteca dell'Is.M.E.O. riceve in deposito tutto il sopraelencato materiale.

Roma, li 9 Giugno 1960

Lionello Lanciotti

Fig. 4. The preliminary list of the 7 × 11 cm negatives compiled by L. Lanciotti

and which Tucci himself generously lent to anyone who requested it. As he himself wrote, "non vi è nulla di meno scientifico che arrogarsi un geloso monopolio del materiale scoperto".[14]

Nevertheless, with some luck it is still possible to find some material that was considered lost. A single example will suffice. In a delightful page of the diary he kept on his 1948 mission to Tibet, Tucci relates his discovery of two very important manuscripts:

> A Kongkar[15] c'è un incarnato che ha poco più di vent'anni. È nato a Lhasa; dopo compiuta la istruzione religiosa l'hanno condotto in questo luogo lontano da tutte le strade. Vive con una piccola comunità di monaci di lui tutti più anziani, forse sospiroso della società di Lhasa, delle amicizie dei suoi primi anni e degli svaghi che la Città Santa offre anche ai rincarnati. [...] Ma questo povero giovane si trova rinchiuso in un monastero fuori mano, lontano dalle carovaniere battute, con un desiderio in cuore, che tutti i giovani hanno, di vedere cose nuove, di viaggiare per le contrade di cui i mercanti, che qualche volta lo vanno a trovare, gli descrivono le meraviglie. Ha in animo di andare anche lui in pellegrinaggio in India, ma il convento è troppo povero perché egli possa condurre a compimento il suo proposito. [...] Quando sa del mio arrivo mi corre incontro: finalmente c'è un avvenimento nuovo nella sua vita sempre uguale! Egli si attacca a me come ad un vecchio amico, mi invita a pranzo, mi conduce egli stesso per il monastero, mi pone mille domande: vuol sapere come è fatto il mio paese quanto ci vuole per arrivarci, che cosa sono il

[14] "[T]here is nothing less scientific than jealously exercising a monopoly on the discovered material" (Tucci 1996d: 12).

[15] According to information received from Hubert Decleer, Kongkar is the Sa skya pa foundation Goṅ dkar Chos sde, near Lhasa's present-day airport.

piroscafo e l'aereoplano, come funzionano le macchine; si riempie di meraviglia ingenua come un bimbo cui la fantesca racconti le fiabe e non si vuole separare da me [...]. Quando la tirannia del tempo mi costringe a prendere commiato da lui lo vedo sinceramente commosso. Amicizia sbocciata in poche ore dal fondo di una solitudine acerba. Ma l'amicizia del giovane incarnato mi è stata preziosa. Mentre sedevamo a parlare di vari argomenti, discutendo io dei grandi maestri dell'India, egli ha tratto fuori da uno scrigno alcuni manoscritti indiani su fogli di palma del IX o del X secolo:[16] freschi come se fossero usciti ieri dalle mani del copista. Li esamino con grande trepidazione: si tratta di opere poetiche di due autori fino ad oggi sconosciuti. Uno è un riassunto metrico della dommatica buddhista e l'altro un poema su una delle vite anteriori del Buddha (*Abhidharmasamuccayakārikā* di Saṅghatrāta e *Maṇicūḍajātaka* di Sarvarakṣita). La storia della letteratura indiana si trova così arricchita improvvisamente di due nuovi nomi e di due nuove opere.[17]

Unfortunately, negatives and prints of these two valuable works photographed by Tucci were subsequently lost again. However, on Friday 2nd October 1999, while I was idly searching through a cupboard in the library, I found a roll of film with twenty-four exposures that reproduced a Sanskrit manuscript. It was in fact the *Maṇicūḍajātaka* by Sarvarakṣita. The negative of this manuscript was hidden in a small container (see below, p. 282, Fig. 1) in a drawer that was thought to hold only microfilms of Chinese texts. The work has been diplomatically edited and studied by Albrecht Hanisch in the present volume.[18]

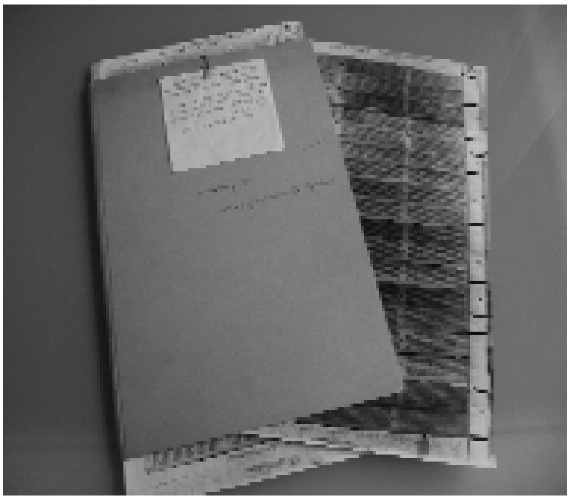
To date, we have not been able to find any trace of the *Abhidharmasamuccayakārikā* by the Vātsīputrīya Saṅghatrāta. A critical edition of the work was announced by the

[16] Dragomir Dimitrov has pointed out to me that in the official English translation of this passage the date of the manuscripts is given as "of the 8th or 9th century". Apart from the discrepancy between the Italian and the English version, Dimitrov has informed me that most likely "just as the *Candrālaṃkāra* MS, these MSS were written in the 12th century in Northern India (in today's Bihar or Bangladesh) and towards the end of this century or in the beginning of the 13th century they were transferred from fleeing Buddhist scholars to Tibet" (personal communication, e-mail, 2nd August 2007).

[17] "In Goṅ dkar there is a reincarnation of not much more than twenty. He was born in Lhasa; after he had received religious instruction, they took him to this place far away from all main roads. He lives with a small community of monks who are all older than him. He perhaps longs for the life in Lhasa, the friends from his childhood and the diversions that the Holy City also offers to reincarnations. [...] But this poor young man finds himself cloistered in an isolated monastery, far from the caravan routes, with a desire in his heart, which all young people experience, to see new things, to travel through the regions whose wonders have been described to him by the merchants who sometimes go to visit him. He also desires in his spirit to go on a pilgrimage to India, but the monastery is too poor to allow him to realize his aim. [...] When he hears that I am arriving, he runs to meet me: finally something new is happening in his uneventful life! He hangs on to me as if I were an old friend, he invites me to eat with him, he himself shows me round the monastery, he asks me a thousand questions: he wants to know what my country is like and how long it takes to get there; what a steamboat and an aeroplane are, and how cars work; he is filled with wonderment like a child listening to a fairy-tale read by his nanny, and does not want to be parted from me [...]. When time mercilessly demands that I take my leave of him I see that he is deeply moved. Friendship has blossomed in a few hours from the depths of harsh solitude. But the friendship of the young reincarnation was precious to me. While we were sitting discussing various matters, and I was speaking to him of the great masters of India, he took out from a chest some Indian manuscripts, written on palm-leaves, from the ninth or tenth century — as pristine as if they had been made by the copyist yesterday. I examined them with great trepidation: they were poetic works by two authors who had been unknown until that moment. One is a summary in metre of Buddhist dogmatics and the other is a poem on one of the previous lives of the Buddha (*Abhidharmasamuccayakārikā* by Saṅghatrāta and *Maṇicūḍajātaka* by Sarvarakṣita respectively). The history of Indian literature has thus been unexpectedly enriched by two new authors and two new works" (Tucci 1996a: 169-170).

The reincarnation was probably the 5th Tulku Dorje Dhenpa, who, according to a newsletter at the site of the exile Goṅ dkar monastery, was killed in 1959. Cf. http://www.dzongpa.com/VS1.pdf.

[18] See below, pp. 212-250.



Figs. 5-6. Grey folders

late Antonio Gargano and Giuseppe Tucci, and from 1952 up to 1966 it appeared in the list of works being prepared for the Rome Oriental Series. It seems also that the manuscript was seen by Edward Conze — in a note he quotes the numbers of two folios (fols. 26-27) of the manuscript.[19] Kazunobu Matsuda kindly informed me in a letter of 6th June 2000 that some years ago, after Giuseppe Tucci's death, Professor Namikawa tried to contact Antonio Gargano through Namikawa's Italian friend at the University of Rome, and that Gargano told his friend that he himself was not involved in the *Abhidharmasamuccayakārikā* project and he had never seen the photos of the manuscript; furthermore, he suggested that Tucci had added his name only as a collaborator.

Nor have we been able to locate the manuscript of Gopadatta's *Jātakamālā* in which Michael Hahn expressed an interest[20] or the wooden box (probably a wine crate) containing several palm-leaf manuscripts, mainly fragmentary, of Buddhist Tantric texts, which Tucci showed to his pupil Raniero Gnoli and which was kept in the IsMEO Library for many years, but that at some point —strangely enough— was returned to Tucci's widow after he died. Gnoli informs me that among the treasures kept inside this box there were certainly a *Sekoddeśaṭīkā* by Nāropā and an annotated *Yoginīsañcāratantra.*

Furthermore, no trace has been found of the *Mahāyānaviṃśikā* containing the *Catuḥstavasamāsārtha* of Amṛtākara, which Tucci himself published in the first volume of *Minor Buddhist Texts.*[21]

It is also possible that Sanskrit manuscripts are still kept in Tucci's home in San Polo dei Cavalieri, Rome. Unfortunately, all attempts to get information and possibly access to these manuscripts have failed. Recently I had the opportunity to find the manuscript of the *Laghukālacakravimalaprabhāṭīkā* by Puṇḍarīka in Bhujimol script which I already studied via a microfilm kept in the IsIAO Library and briefly described in a note (1995), and which is being used by S.S. Bahulkar, who is preparing a new edition of the text. This manuscript has been given by an anonymous donor in 2004 (by

[19] Conze 1962: 460, n. 7 (= chap. 2.2.1, n. 7).

[20] See Hahn 1992: 26, n. 27. Cf. Tucci 1933 (repr. Tucci 1971: 232).

[21] Cf. Tucci 1956: 233-246.

Fig. 7. 7 × 11 cm negatives

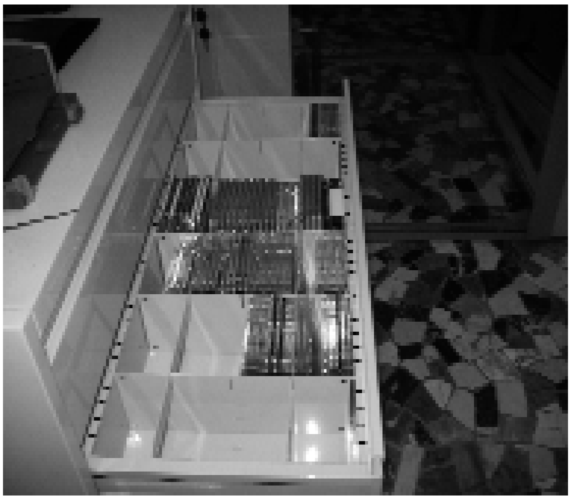


Fig. 8. CD-ROMs of 7 × 11 cm negatives

Tucci's widow, Francesca Bonardi ?) to the MNAOr together with several pieces of art (mainly *thaṅ ka*s) and another palm-leaf codex in Rañjanā script containing the well-known *Prajñāpāramitāstotra* attributed to Rāhulabhadra and the *Aṣṭasāhasrikāprajñāpāramitā*, with pictures and with Tibetan dBu med annotations and Chinese characters in the margins.

1.2. The collection was neither catalogued nor kept in one place in the library of the Institute. This explains why it was difficult both to assemble it and to meet the requests of scholars who wished to obtain copies of specific manuscripts.

The first task Claudio Cicuzza and myself carried out, with the approval of the authorities of the Institute and with the collaboration of the former librarian, Mauro Maggi, was to once again assemble the collection that was located in drawers and filing cabinets in various parts of the library and kept in various folders and boxes, according to the criteria of Tucci's studies.

Regarding the modern manuscripts on Nepalese paper, the situation was, naturally, more simple. We could easily verify their existence and, furthermore, we benefited from a preliminary list with the titles of seventeen of these manuscripts, compiled by Ernst Steinkellner several years ago and now kept in the archives of the IsIAO Library. In some cases we were able to locate the original held in the National Archives of Kathmandu or in other libraries (e.g., *Abhisamayālaṅkāravṛtti*, *Laghutantraṭīkā*, *Kapphiṇābhyudayakāvya*, *Ḍākinīvajrapañjaratantraṭippaṇī*). A systematic identification of the originals is not provided here; this can be done gradually in future by scholars who will work on individual texts.

Of course, these copies can still be useful because the original codex may have been further damaged or even lost in the meantime; for instance, we have two copies of the *Vimalaprabhā* of Puṇḍarīka (see below, p. 62, MSS 3.7.9-10) which do not seem to correspond to any of the manuscripts used by the editors; apart from some significant variants, not even the numbering of the verses of the *Laghukālacakratantra* corresponds to that so far established for the text.[22]

[22] For a brief description of MS 3.7.10 (apograph of MS 3.7.9), see Sferra 1995: 360.

Fig. 9. Boxes for the storage of paper MSS

Even more important are the photographic copies (negatives and prints) of MSS that Tucci had made in 1939. The quality of the reproductions is unfortunately not always good. In reorganizing the collection we have given precedence to this material.

While we were cataloguing the negatives, we found that often the contents of the envelopes did not correspond to what was indicated on the outside. For example, the important commentary by Vajrapāṇi on the first chapter of the *Cakrasaṃvaratantra* —which has been published by Claudio Cicuzza (2001)—, which was not photographed by Sāṅkr̥tyāyana, was discovered in an envelope on which was written "Commentary on the *Evaṃtantra*", while the *Guhyasamājatantrapradīpoddyotana* by Candrakīrti was in an envelope on which "Commentary on the *Hevajratantra*" was handwritten. The unfamiliarity with Sanskrit suggests that the person who wrote these remarks on the envelopes and the notes contained in them was not Tucci.[23]

This reorganization of the photographic material has been divided into various phases: digitization of the negatives; restoration and conservation of the negatives (Fig. 7) and prints; identification of the works represented, and their cataloguing.

We saw that it was possible to scan and transfer the negatives and the photographs to CD-ROMs (Fig. 8).[24] After carrying out some tests we decided to entrust the work to a company in Rome concerned with the preservation of archives (GAP s.r.l.), which already worked with the Istituto Centrale per la Patologia del Libro as well as prestigious libraries, like the Casanatense. As can be seen from the tables below (§§ 3.1-8), for the time being, the work has been limited to the most urgent and important material, namely, the group of 7 × 11 cm negatives and to a few other things, that is, a couple of 35 mm negatives, the microfilms and a few photographs. At present only 88 CDs have been prepared. The paper manuscripts have been stored in acid-free archive storage boxes (Fig. 9), but are still not digitized.

[23] The notes —where present— concern the title of the work, the number of negatives and, sometimes, the numbers of the folios, the name of the monastery where the manuscripts were kept and the date of reproduction.

[24] A similar project, focused more on art historical documents, has been carried out in Holland at the Kern Institute of Leiden (de Boer 1999, column 5). On the technical difficulties involved in the digitization of MSS, see Gippert 1998.

Figs. 10-11. Photographs kept in grey folders

As has been mentioned above, from 2000 up to today new negatives and a few manuscripts originally belonging to Tucci's collection have been found in the IsIAO library, in the archives of the MNAOr and in a private collection. Negatives and pictures kept in the MNAOr are listed below (§ 3.6), while the manuscripts kept in the private collection will be published in one of the next issues of this series.

To sum up, the collection actually comprises:

1. 342 negatives measuring 7 × 11 cm in size [= 616 format film (2½" × 4¼"), in use from 1931-1984] and containing the *recto*s or *verso*s of an average of 15 palm-leaf folios each, written in medieval northern Indian scripts;
2. approximately 650 photographic prints of various sizes also containing on average about a dozen folios each (Figs. 10-11); 75 of these prints do not correspond either to the negatives or to the rolls of film (some prints contain only two folios, others as many as thirty). Half the photographs had already been divided up and filed in grey folders bearing the title of the work;
3. fifteen 6 × 6 cm negatives [= 120 format film (2¼" × 2¼"), in use since the beginning of the 20th century] containing fragments from Gilgit;
4. seven microfilms, including parts of the manuscripts discovered in Gilgit (see below, Fig. 12);
5. 43 rolls of film (35 mm format, Ferrania stock) containing on average twenty-four exposures per roll, each of which reproduces a *recto* and a *verso* (among these manuscripts there are, for example, several Nepalese chronicles in Sanskrit) (Fig. 13);
6. eight 35 mm negatives kept in the MNAOr (which are the property of the IsIAO);
7. 53 manuscripts written on Nepalese paper and in Devanāgarī script.

In the IsIAO Library there are also two palm-leaf manuscripts originally belonging to the collection of Mario Vallauri (1887-1964) and donated to the IsIAO Library by his daughter Giovanna Vallauri Galluppi, and seven palm-leaf manuscripts [25] written in

[25] There is also a very small fragment of a manuscript written on birch bark that is almost impossible to identify.

Fig. 12. Microfilms

Fig. 13. Rolls of 35 mm film

Siṃhala and Khmer characters, which most probably were not acquired on Tucci's missions (Figs. 14-15),[26] and which will be the object of a separate study in the future.

Thus, including the palm-leaf MSS, we have a total of about one-hundred and seventy codexes and a slightly higher number of actual works.

1.3. Some examples will suffice to give an idea of the value of the material that makes up part of the collection.

As we have seen, in several instances Tucci photographed the same works as Rāhula Sāṅkṛtyāyana (see below, §§ 3.1-2). Due to the unrefined photographic techniques of the period and the often unfavourable conditions in which the photographers had to work, which resulted in the photographs often being blurred or defocused at the edges of the frame, it is not uncommon to find that the photos taken both by Tucci and Sāṅkṛtyāyana are of poor quality and that shadows, over-exposure and out-of-focus images prevent a correct reading of the text. In many cases, a clear reading is made possible by comparing the two photographic reproductions, as I was personally able to verify when working on the catalogue and in particular on my critical edition of the *Hevajratantrapiṇḍārthaṭīkā* by Vajragarbha, which will be published in a future volume of this Series. In carrying out this work I benefited both from the photos taken by Sāṅkṛtyāyana (which I obtained thanks to the late Syed Hasan Askari and through the good offices of Gustav Roth and Raffaele Torella) and those taken by Tucci. As luck would have it, the parts of the manuscript that were illegible in Sāṅkṛtyāyana's photographs were readable in Tucci's, and vice versa.

In some cases, Tucci's photographs contain more leaves than Sāṅkṛtyāyana's: this is the case with the *Sāratamā*, the commentary by Ratnākaraśānti on the *Aṣṭasāhasrikā-prajñāpāramitāsūtra*. It must be said, however, that for the *editio princeps* of this text Padmanabh S. Jaini was able to consult the manuscript as it was seen and documented by Tucci.[27]

[26] There is no record of how these MSS arrived at the IsIAO library.

[27] This MS corresponds to MS A of Jaini's edition (1979). A new edition of this text is being prepared by Greg Seton.

Figs. 14-15. Palm-leaf manuscripts

In his introduction to the *Dharmottarapradīpa* by Durvekamiśra, Dalsukhbhai Malvania laments that folio 60*v* was not reproduced by Sāṅkṛtyāyana:

> The original copy covers 84 leaves. It is written in Newari script. When the photocopy was made, the 60th leaf was not reversed. Consequently, 60A has been photographed twice, whereas there is no photo of the reverse, i.e., 60B. The manuscript is correct, but here and there it is indistinct.[28]

I have verified that folio 60*v* is actually present in Tucci's photos, though unfortunately it is a little bit defocused and a shadow obscures the extreme left of the folio. Tucci's photos of this text permit the reading of other parts that the editor was obliged to indicate with ellipses. Birgit Kellner has published her study of the missing folio in the present volume.[29] Similarly, when we together examined the photographs of the codex containing the collected works of Jñānaśrīmitra, we noticed that Tucci's photographs contain also folio 19*r* of the *Kṣaṇabhaṅgādhyāya* (ed. p. 45), which has not been reproduced by Sāṅkṛtyāyana.[30] This folio is being studied by Paolo Giunta and will be published in the near future.

In other cases, the photographs reproduce manuscripts which have either been completely lost or of which the originals, as far as we know, are not to be found in other European and Asian libraries, or which are not accessible to scholars. Regarding this, the negatives containing a manuscript of the *Samājamaṇḍalopayikā* by Nāgabuddhi (aka Nāgabodhi) and a very important copy of the *Sarvarahasyanibandharahasyapradīpa* by Ratnākaraśānti are noteworthy.[31] Two further texts, at least, are worth mentioning: a manuscript entitled *Yuktipradīpa*, a brief Buddhist work dealing with the justification of tantric practices and which is being studied by Harunaga Isaacson, and another manuscript entitled *Sarvaśuddhiviśuddhikrama*, which corresponds to the second chapter of the *Pañcakrama* by Nāgārjuna in the edition by

[28] Malvania 1955: III.
[29] See below, pp. 401-422.
[30] See also Kellner 2007: 19.
[31] The first text is being studied by Tanaka Kimiaki, the second by a team of scholars (among them, Inui, Kano, Orofino and Sferra).

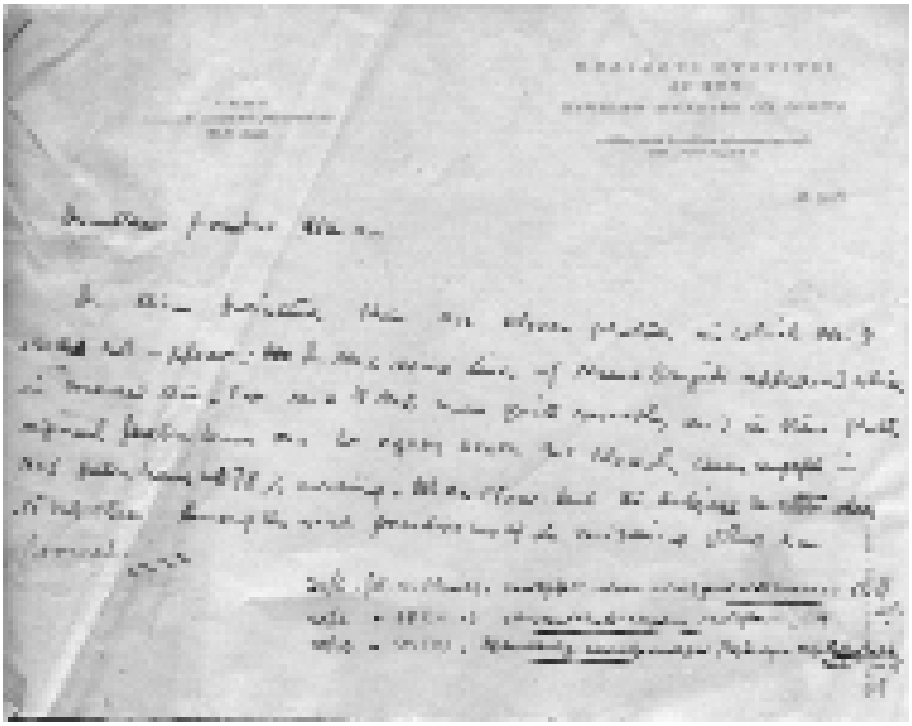


Fig. 16. Note in Folder 28

Katsumi Mimaki and Tōru Tomabechi (1994). This manuscript has not been used in their edition of the text.[32]

The National Archives of Kathmandu hold the originals of most of the works photographed by Tucci in 1954, such as one of the manuscripts of the *Amṛtakaṇikā* by Raviśrījñāna; the manuscript of Vimuktisena's *Abhisamayālaṅkāravṛtti* that was kept by the *rājaguru* of Nepal, Hemarāja Śarman (who in Tucci's writings is sometimes called simply Guruji or Gurujī);[33] and, as was kindly pointed out to me by Harunaga Isaacson, also a copy of the *Muktāvalī* by Ratnākaraśānti. In some cases, however, the reproductions taken by Tucci in the early fifties may document less damaged manuscripts: in 1996, during a visit to Rome, David Pingree pointed out that among the photographic prints kept in the IsIAO there are two of a Nepalese manuscript of the *Yavanajātaka* by Sphujidhvaja, now kept in Kathmandu with some folios missing and in a worse state of conservation than when it was photographed by Tucci in 1954.[34]

The collection also has a photographic copy of the *Prasannapadā* by Candrakīrti, known for a while as the "Rome MS" or "manuscript of Rome"[35] and used by Jan

[32] However, on the basis of the photographs taken by Sāṅkṛtyāyana (Niedersächsische Staats- und Universitätsbibliothek Göttingen, Xc14/30b), it was used in the edition presented in Tomabechi's dissertation (2006: 10). On the authorship of the *Sarvaśuddhiviśuddhikrama* (aka *Anuttarasandhi*), which Samayavajra, Abhayākaragupta and Parahitarakṣita consider to be a later interpolation, see Mimaki and Tomabechi 1994: x and n. 12, and Tomabechi 2006: 29-34.

[33] The text consists of eight *abhisamaya*s. The first has been edited by Corrado Pensa (1967). *Abhisamaya*s 2-4 will be published in this series by Claudio Cicuzza. Tucci personally spoke on this text during a lecture given in 1955 (published as Tucci 1956a in Japanese).

[34] Cf. Bollettino 1998. Cf. below, MSS 3.5.13, 29.

[35] See Bollettino 1998 and more recently Yonezawa 2009: 139. In a well-known paper, J.W. de Jong uses the siglum R (= Rome) when he quotes this manuscript (de Jong 1978).

Willem de Jong for his edition of the *Mūlamadhyamakakākikā* (1977). The original has been found again in Nepal and is presently being studied by Anne MacDonald (Vienna).[36]

Lastly, we are justified in saying, at least in one case, that Tucci's photos are more useful to scholars than the original manuscript. I am referring specifically to a photograph and a microfilm of a portion (about 200 folios) of a manuscript from Gilgit (Pakistan) written on birch bark leaves and containing uniquely preserved Buddhist texts (sections of the Vinaya of the Mūlasarvāstivādins: *Śayanāsanavastu*, *Adhikaraṇavastu* and the *Saṅghabhedavastu*).[37] Tucci acquired this manuscript in Rawalpindi (Swāt) in 1956, gave it to the Pakistani Government, brought it to Italy for restoration by the Istituto Centrale per la Patologia del Libro (Italian Office for the Restoration of Books) and for publication, and then returned it to the Museum of Karachi.[38]

The latter manuscript was laminated, a technique that subsequently proved inadequate. The disastrous effects of lamination are documented, for instance, in the edition of the Khotanese *Karmavibhaṅga* by Mauro Maggi and, more specifically, with the photographic reproduction of fragments of a manuscript, some folios of which are divided in two parts and kept respectively in London and Munich. The part held in London is laminated and virtually unreadable; the part in Munich, which was not treated in any way, is perfectly legible and well conserved.[39]

1.4. Some years ago, Yuyama Akira wrote:

> [O]ne must lament the fact that there are still a number of important collections, even in the West, about which we know very little. [...] There are frustrating examples. Certain institutions hold extremely important collections of rare materials. Every scholar knows about them. But nobody knows their exact nature and content. The Istituto Italiano per il Medio ed Estremo Oriente in Rome seems to be one such institution. Giuseppe Tucci (1894-1984) made immeasurably significant contributions to Indo-Tibetan Buddhist studies as a result of his expeditions to Himalayan and Tibetan regions. In his monumental works one finds information about a good many important manuscript materials. Alas! They are practically inaccessible to serious scholars in related fields of study.[40]

We trust that this will be the last negative observation concerning the Tucci collection at the IsIAO which, thanks to the Manuscripta Buddhica project, in the near future will be readily accessible to scholars throughout the world — something that most certainly would also have gratified such an extraordinary master as Giuseppe Tucci.

Moreover, our idea is to gradually make all the photographs and scans of the paper manuscripts accessible on the web.[41] We are sure that Tucci would have appreciated this effort, which is, after all, an attempt to continue the scientific program he planned about seventy years ago:

> Le scoperte più importanti sono avvenute nei monasteri di Sachia, Ngor e Scialù. Nelle biblioteche neglette, incustodite e polverose, ho trovato quasi settemila

[36] See MacDonald 2007.

[37] These texts have been edited by Raniero Gnoli (1977, 1978a, 1978b).

[38] Cf. Gnoli 1977: XIV.

[39] Cf. Maggi 1995: plates 4-7, 9.

[40] Yuyama 1992: VII.

[41] A similar project has already been funded for Tucci's photographic archive kept in the MNAOr (see Nalesini 2007).

pagine di manoscritti d'opere indiane che si credevano perdute. Ho scoperto cioè gli originali in sanscrito, su foglie di palma, di molte delle più importanti opere filosofiche e religiose dell'India. [...]
Che cosa farò adesso di questi manoscritti le cui fotografie, diligentemente prese dal Capitano Boffa, sono tutte presso di me? Bisognerà pubblicarli e tradurli: e siccome la mia vita non basterebbe anche se soltanto ad essi io dedicassi il mio tempo, mi sono inteso con i miei colleghi e discepoli e con gli amici indiani e gran maestri di sanscrito, per una edizione degna di questi giganti del pensiero orientale che un caso fortunato ha tratto di nuovo alla luce. [42]

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[42] "The most important discoveries have been made in the monasteries of Sa skya, Ṅor and Źva lu. In the neglected, unguarded and dusty libraries, I have found about seven thousand manuscript pages of Indian works that were considered lost. In other words, I have discovered the Sanskrit originals, on palm leaves, of many of the most important philosophical and religious works of India. [...] What shall I do now for these manuscripts, the photographs of which, diligently taken by Captain Boffa, are all beside me? They must be published and translated — and since my life would not suffice even if I should dedicate all my time to them, I have an agreement with my colleagues and pupils, and with Indian friends, great masters of Sanskrit, in order to make an edition worthy of these giants of Oriental thought, which serendipity has again brought to light" (Tucci 1940a: 9).

The same is *mutatis mutandis* repeated in the Preface of the first part of *Minor Buddhist Texts*: "During my travels in Tibet and Nepal I came across many manuscripts of Sanskrit works which are, to my knowledge, so far unedited. I could acquire the originals of some of them; of others I took photos, of some I had copies made. The works which I so collected are chiefly Buddhist. It is my purpose to edit them in this series or to have them edited by my pupils. Though the works are not all of equal importance they will certainly contribute to a better knowledge of Buddhist thought" (Tucci 1986: XI, repr. of Tucci 1956).

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Abbreviations

bb	birch bark
BBK	Tsukamoto Keisho, Matsunaga Yukei, Isoda Hirofumi (eds.) *Bongo Butten no Kenkyū IV. Mikkyō Kyōten Hen. A Descriptive Bibliography of the Sanskrit Buddhist Literature, Vol. IV. The Buddhist Tantra.* Heirakujiten, Kyoto 1989
bh	Bhaikṣukī script (see below, pp. 267-316)
bhu	Bhujimol script (see Rājavaṃśī 1959: 15-19; Śākya 1973: 45-48)
c	complete
CTRC	China Tibetology Research Centre
D	sDe dge = *A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur).* Edited by Ui Hakuju, Suzuki Munetada, Kanakura Yenshō, Tada Tōkan, Published by Tōhoku Imperial University Aided by Saitō Gratitude Foundation, Sendai 1934
de	Devanāgarī script
Dhīḥ	*Dhīḥ. Review of Rare Buddhist Texts* (Nos. 1-14); *Dhīḥ. Journal of Rare Buddhist Texts* (Nos. 15→)
E	*editio princeps* or main edition for which the MS has been used
gb I	Gilgit/Bamiyan, Type I (see Sander 1968: 121-136)

gb II	Gilgit/Bamiyan, Type II (see Sander 1968: 138-161 [alphabet m])
hn	hooked Nepalese script
i	incomplete
IASWR	The Institute for Advanced Studies of World Religions
Kaiser	Kaiser Library, Kathmandu
l_{number}	number of lines per folio (e.g., l_7 = seven lines per folio on average)
m	Maithilī script (see Rājavaṃśī 1959: 29-32; Śākya 1973:67)
MT number	number of the CD containing MS/MSS of Tucci's collection
NAK	National Archives, Kathmandu
NGMPP	Nepal-German Manuscript Preservation Project
ne	Nevārī script (see Rājavaṃśī 1959: 1-7; Śākya 1973: 39-44; George 1974; Rājavaṃśī 1974: 76-88)
NS	Nepāla Saṃvat
P	Peking = *The Tibetan Tripitaka, Peking Edition, Kept in the Library of the Otani University, Kyoto. Catalogue & Index*, Rinsen Book Co., Kyoto 1985[2]
pa	paper
pb	Proto-Bengali script (see Dimitrov 2002)
pbm	Proto-Bengali-cum-Maithilī script
pl	palm-leaf
r	*recto*
ra	Rañjanā script (see Śākya 1973: 25-36; Rājavaṃśī 1959: 8-14; Rājavaṃśī 1974: 89-94)
śā	Śāradā script
sh_{number}	number of string-holes (e.g., sh_2 = two string-holes)
ŚS	Śaka Saṃvat
v	*verso*
VS	Vikrama Saṃvat

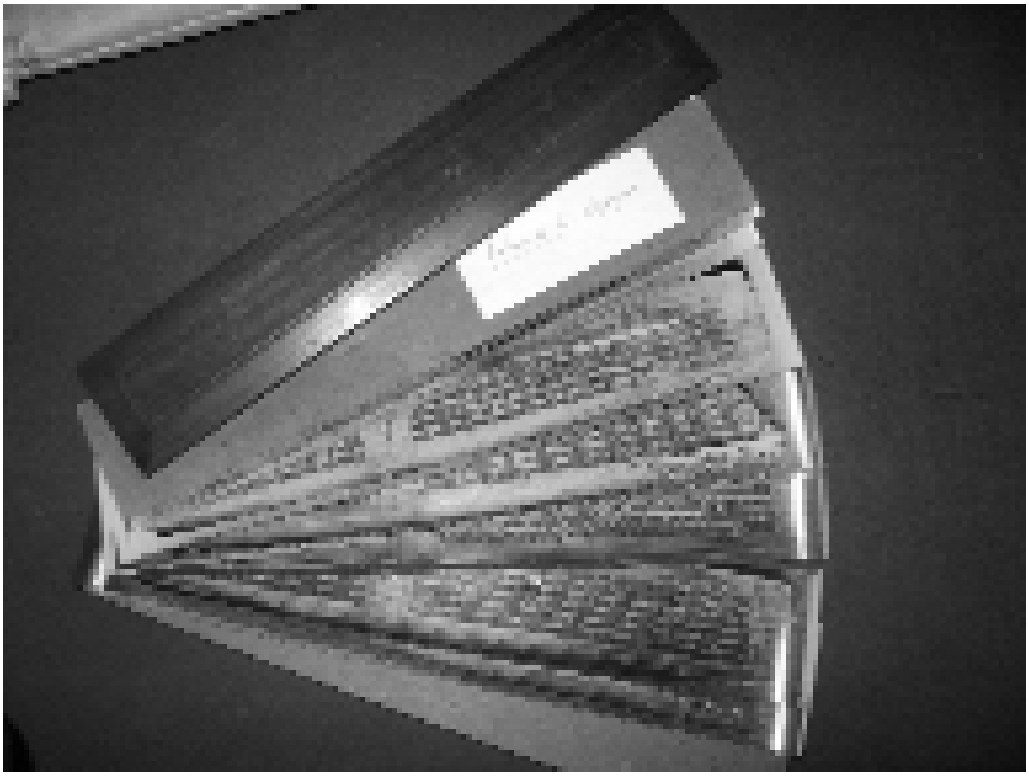

Fig. 17. Photographs of the *Ratnāvalī* (MS 3.2.19)

3.1. 7 × 11 cm negatives[43]

Place of Reproduction:
A - Sa skya

	Title and Author	Envelope	Negatives	CD	Date of reproduction	Sāṅkṛtyāyana's list	Further information
1	*Pramāṇavārttikabhāṣya* (*Vārttikālaṃkāraḥ*) of Prajñākaragupta	1-5/A	1-5, 7-8	MT 01	—	1937: 21, MS 183	pl/c/pb (Māgadhī)/$l_{6\text{-}8}$/sh_2/ E Sāṅkṛtyāyana 1953/D 4221/P 5719
			9-15	MT 02			
			16-22	MT 03			
			23-28, 30	MT 04			
			31-37	MT 05			
			38-44	MT 06			
			45-51	MT 07			
			52	MT 08			
		7/E	1	MT 27	—		
2	*Yogācārabhūmi*[44] of Asaṅga	5-6/B	1-6	MT 08	—	1937: 24, MS 199	pl/i/hn (Kuṭilā)/$l_{6\text{-}7}$/sh_2/ E see below, note 44/D 4035/ P 5536
			7-13	MT 09			
			14-20	MT 10			
			21	MT 11			

[43] The original list with the titles corresponding to the envelopes, although sometimes incorrect, can be read in Sferra 2000 and in the provisional list by Lionello Lanciotti kept in the archives of the IsIAO Library and reproduced above, Fig. 4. Envelopes 8-9, 13-14, 20, 24, 26, 28-29 are missing. However some pictures from these envelops are kept in the collection among the photographs without negatives (see below, § 3.2).

The letters after the numbers of the envelope have been added just before the scanning of the negatives and do not make part of the original list. For a detailed analysis of the content of the CDs 01-51, see below, § 3.8. In the following notes, the name of the script between round brackets is the one given by Rāhula Sāṅkṛtyāyana in his papers (1935, 1937, 1938c); bibliographical references are given only for those editions that have been directly based on the manuscripts here listed. An alphabetical list of all the MSS listed here can be read in Sferra, forthcoming.

[44] Colophons: 1. *Pañcavijñānakāyasamprayuktā Bhūmi*, fol. $3v_2$; 2. *Manobhūmi*, fol. $21r_3$; 3-5. *Savitarkā Savicārā Bhūmi*; *Avitarkā Vicāramātrā Bhūmi*; *Avitarkāvicārā Bhūmi*, fol. $63r_6$; 6. *Samāhitā Bhūmi*, fol. $82v_6$; 7. *Asamāhitā Bhūmi*, fol. $83r_5$; 8-9. *Sacittikā Bhūmi*; *Acittikā Bhūmi*, fol. $83v_{4\text{-}5}$; 10. *Śrutamayī Bhūmi*, fol. $102v_4$; 11. *Cintāmayī Bhūmi*, fol. $139r_1$; 12. *Bhāvanāmayī Bhūmi*, fol. $153r_3$; 14. *Pratyekabuddhabhūmi*, fol. $154v_2$; 16. *Sopadhikā Bhūmi*, fol. $156r_1$; 17. *Nirupadhikā Bhūmi*, fol. $156v_4$.

This MS does not contain the *Śrāvakabhūmi* (No. 13) and the *Bodhisattvabhūmi* (No. 15). For detailed bibliographical references to the editions based on this codex, see Delhey forthcoming.

3	*Dāsarasāyana* and °*ṭīkā*[45]	7/C	1-2	MT 25	—	1937: 27, MS 203	pl/c/hn (Kuṭilā)/l_5/sh_2
4	*Triskandhadeśanā*	↓	↓	↓		1937: 24, MS 197	pl/c/hn (Kuṭilā)/l_{5-6}/sh_2
5	*Yuktipradīpa*	↓	↓	↓		1937: 27, MS 207	pl/c/hn (Kuṭilā)/l_7/sh_2
6	*Adhyardhaśataka*[46] (*Śatapañcāśatka*) of Mātṛceṭa	7/D	1-2	MT 26	—	1937: 26, MS 202	pl/i/hn (Kuṭilā)/l_6/sh_2/ E Jayaswal and Sāṅkṛtyāyana 1937/ D 1147/P 2038
7	*Samādhirājasūtra*	7/E	2-8	MT 28	—	—	pl/i/hn/l_7/sh_2/ D 127/P 795
8	*Pramāṇavārttikasvavṛtti-ṭīkā* of Karṇakagomin	10-12/F	1-5 6-12 13, 15-20 21-26	MT 12 MT 13 MT 14 MT 15	—	1937: 21, MS 181	pl/i/pb (Māgadhī)/l_7/sh_2/ E Sāṅkṛtyāyana 1943
9	*Aṣṭasāhasrikāprajñā-pāramitāsāratamānāma-pañjikā* of Ratnākaraśānti[47]	12/G	1-6 7-8	MT 36 MT 37	—	1937: 24-25, MS 200	pl/i/hn/l_7/sh_2/ E Jaini 1979/D 3803/P 5200

[45] MS 3.1.3 contains two short medical texts: a *Dāsarasāyanaṭīkā* (fols. 1*v*-4*r*) and a *mūla* text entitled *Dāsarasāyana* (fols. 4*v*-5*r*). The two texts are related — the first one appears to be a commentary on the second, which is attributed to a certain Nāgārjuna (cf. fol. 1v_1: *prathamaṃ tāvad* ***āryanāgārjunapādāḥ*** *karuṇāvaśatayā satvānāṃ siddhiṃ samīhamānāḥ sveṣṭadevatānamaskārapūrvvakaṃ dāsarasāyanaṃ kurvvanti sma* || *vahnir ityādi* |). It is worth noting, however, that the first two *pratīka*s of the *ṭīkā* (*vahnir, tulyam*) are not traceable in the root-text, as if at least *pāda* a of the first stanza after the *maṅgalaśloka* were missing in it. The *Dāsarasāyana* begins with the words: (fol. 4v_1) [*siddhaṃ*] *namo buddhāya* || *jñātvā vācaḥ* [*vacaḥ* MS] *sarvvatathāgatānāṃ saddharmmakāyaṃ* [°*koyaṃ* MS] *bahuśo nirūpya* <|> *natvaiva buddhaṃ jagato hitāya kalpaṃ pravakṣye laghuyogaratnaṃ* ||, and ends with the words: (fol. 5r_4) *satvahitaṃ kathitaṃ paramārthaṃ* (line 5) *kalpavaraṃ kathitaṃ śukarañ ca* | *tena bhavatv acireṇa jano* <'>*yaṃ rogavimukto jineṣu ca bhaktaḥ* || *iti dāsarasāyanaṃ samāptam* || O ||. The beginning of the *Dāsarasāyanaṭīkā* has been transcribed by Sāṅkṛtyāyana (1937: 27, n. 1). Unfortunately, the last lines of the text are out of focus. However it is possible to read the words: (fol. 4r_5) *iti dāsarasāyanaṭīkā samāptā* ||.

[46] Shackleton Bailey did not use this MS directly for his edition (1951). He referred to it via the edition of Jayaswal and Sāṅkṛtyāyana (1937), indicated with siglum A.

[47] This MS is briefly described by Padmanabh S. Jaini (1979: 2); it consists in 65 palm-leaves. Missing folios: 1-21, 51-58, 63-72; the last numbered folio is 103.

10	*Hetubinduṭīkāloka* of Durvekamiśra	15/H (I)	1-5 6-12 13-19 20-22	MT 37 MT 38 MT 39 MT 40	1939.07.17	1935: 34, MS 75	pl/c/pb (Māgadhī)/l_8/sh_2/ E Sanghavi and Jinavijaya 1949
11	*Dharmottarapradīpa* of Durvekamiśra	16/H (II)	↓	↓	↓	1935: 34, MS 74	pl/c/pb (Māgadhī)/l_8/sh_2/ E Malvania 1955
12	*Arthaviniścayasūtra-nibandhana*[48] of Vīryaśrīdatta	17/I	1-4 5-6	MT 40 MT 41	1939.07.1?	1935: 31, MS 48	pl/i/pb (Vartula)/l_5/sh_2/ E Samtani 1971/D 4365/P 5852
13	*Abhidharmakośabhāṣya* of Vasubandhu	↓ 17/L 18-19/M	8-12 1 1-4 5-11 12-18 19	↓ MT 23 MT 17 MT 18 MT 19 MT 20	 1939.07.1? 1939.07.19	1937: 53, MS 335	pl/c/pb (Māgadhī)/l_7/sh_1/ E Pradhan 1967/D 4090/P 5591
14	*Dohākośagīti*[49] of Saraha	↓	↓	↓	↓	1937: 53, MS 336	pl/i/hn (Kuṭilā)/l_6/sh_1/ E Sāṅkṛtyāyana 1957/D 2224/ P 3068
15	*Abhidharmasamuccaya-bhāṣya* of Jinaputra[50]	19/N	1-5	MT 44	↓	—	pl/i/pb/l_6/sh_1/ E Tatia 1976/D 4053/P 5554
16	*Prātimokṣasūtra* of the Mahāsāṅghikas	21/O	1-4	MT 46	1939.07.20	1935: 42, MS 177	pl/c/pb (Māgadhī)/l_5/sh_1/ E see Yamagiwa 2007

[48] See Samtani 1971: 20-23. Missing folios: 13, 25-26. A fol. 25 is present in the MS, but it belongs to another work; it is a part of the *Vādirājamañjuśrīsādhana* of Vajrayoginī (= *Sādhanamālā* 48; P 4833).

[49] This text is reproduced in 17/L.1 (MT 28) and 18-19/M.8 (MT 18).

[50] The authorship of this text is uncertain (Buddhasiṃha, according to the Chinese tradition; Jinaputra, according to the Tibetan tradition; Sthiramati, according to Tatia 1976); for some references, see Bandurski 1994: 56 and Kritzer 2002: 465.

17	Śaṅkaranandana's works [51]	21/P	1-2	MT 47	↓	1935: 42 MSS 173-175	pl/c/pb (Māgadhī)/l_6/sh_1
18	*Nyāyaṭīkā* [52]	↓	↓	↓	↓	1935: 42, MS 169	pl/i/pb/l_7/sh_1
19	*Sarvaśuddhiviśuddhikrama* (*Anuttarasandhi*) of Śākyamitra [53]	21/Q	1-2	MT 23	↓	—	pl/c/pb/$l_{5,7}$/sh_1/ cf. D 1802/P 2667
20	Vairocanarakṣita's works [54]	21/R	1-4	MT 49	↓	—	pl/c/pb/l_7/sh_1
21	*Hevajratantrapiṇḍārthaṭīkā* of Vajragarbha	22/S	1-2	MT 49	1939.07.21	1935: 36, MS 92	pl/i/hn (Māgadhī)/$l_{7\text{-}8}$/sh_1/ E Shendge 2004/D 1180/P 2310
22	*Chandoratnākara* of Ratnākaraśānti	22/T	1-2	MT 50	↓	1935: 35, MS 89	pl/c/pb (Maithilī)/l_6/sh_1/ E Pandey and Singh 1988/ D 4303-04/P 5790-91
23	*Sarvajñasiddhi*, *Sarvajñasiddhisaṅkṣepa* and *Īśvarāpākaraṇa* of Śaṅkaranandana [55]	22/U 22/Z	1 1	MT 23 MT 51	↓ ↓	1935: 42, MS 168	pl/i/pb (Varttula)/l_8/sh_1
24	*Sahopalambhaprakaraṇa* of Jitāri [56]	22/V	1-2	MT 50	↓	1937: 56, MS 41	pl/i/pb/l_7/sh_1
25	*Tarkarahasya* [57]	22/U 22/Z	2 2-4	MT 23 MT 51	↓ ↓	1935: 42, MS 170	pl/i/pbm (Nevārī)/l_7/sh_1/ E Shastri 1979

[51] For further details on the content of this codex, see below, p. 120 and p. 119, note 22. See also Bühnemann 1980.
[52] On this unidentified text, see below, p. 118, note 19.
[53] A reproduction of this MS has been published in Sferra 2000: 415-421.
[54] For further details on this codex, see below, pp. 343-347.
[55] For further details on this codex and its content, see below, pp. 114-115, note 44.
[56] A reproduction of this MS has been published in Sferra 2000: 423-447.
[57] According to Gudrun Bühnemann (1983: 187), this MS has been found at Źva lu monastery.

26	*Vādarahasya* [58]	23/AA	1-4	MT 25	↓	1937: 56, MS 37	pl/i/pb/$l_{7\text{-}10}$/sh_1/ E Pandey 1984
27	*Guhyasamājapradīpoddyotana* of Candrakīrti [59]	23/BB	1-6 7-8	MT 11 MT 12	↓	1935: 37, MS 112	pl/i/pb (Māgadhī)/l_7/sh_1/ E Chakravarti 1984/D 1785/P 2650
28	*Trivajraratnāvalīmālikāpañjikā* of Kelikuliśa [60]	25/CC	1 2-6	MT 25 MT 26	1939.07.22	1935: 38, MS 118	pl/i/pb (Māgadhī)/l_5/sh_2
29	*Subhāṣitaratnakoṣa* of Vidyākara [61]	25/DD	1-6	MT 27	↓	1935: 42, MS 178	pl/c/hn (Māgadhī)/$l_{10\text{-}11}$/sh_1/ E Kosambi and Gokhale 1957
					C - Źva lu Ri phug		
30	*Caturaṅgasādhanaṭīkā* [62] (*Sāramañjarī*) of Samantabhadra	27/EE	1-3 5-7	MT 34 MT 35	1939.07.26	1937: 44, MS 297	pl/c/damaged/hn (Kuṭilā)/$l_{6\text{-}7}$/sh_2/ D 1869/P 2732
31	*Kalyāṇakāmadhenu* of Nāgārjuna	↓	3, 7	↓	↓	1937: 46, MS 304	pl/c/pb (Māgadhī)/l_7/sh_2/ D 3067/P 3891
32	*Śrīsarvarahasyanibandharahasyapradīpa* of Ratnākaraśānti	↓	3-4. 7–8	↓	↓	1937: 44, MS 299	pl/c/hn (Kuṭilā)/l_7/sh_2/ D 2623/P 3450
33	*Samājamaṇḍalopayikā* of Nāgabuddhi (Nāgabodhi)	↓	4, 8	↓	↓	1937: 45, MS 302	pl/c/pb (Māgadhī)/l_7/sh_2 D 1810/P 2675

[58] Following a misprint in Sāṅkṛtyāyana 1937: 56, G.C. Chaudhary states that this MS has been found at Źva lu monastery (1974: 41).

[59] = *Ṣaṭkoṭivyākhyā*. Other negatives of this MS were kept in envelope 24, which is now missing. Some reproductions of this MS are preserved in photographic form only. See below, § 3.2.

[60] Other reproductions of this MS, which is a commentary on the *Hevajratantra*, are kept in photographic form only. See below, § 3.2.

[61] On the basis of the colophon *paṇḍitaśrībhīmārjunasomasya* (probably of the copyist or of the owner of the MS [cf. Kosambi's introduction to the edition, p. XVII]), Sāṅkṛtyāyana attributed the authorship of this work to Bhīmārjunasoma. In the edition by Kosambi and Gokhale (1957) this MS is referred to with the siglum *N.* Tucci's photographs "arrived only at the stage of final proof, but were useful nevertheless in making about two dozen corrections. About twenty folios are decidedly better than on the Patna negatives, the rest being badly out of focus, or missing" (Kosambi's introduction, p. XVII).

[62] The text is probably complete, but some leaves are broken in the margin and the numbers have been concealed. Hence in the list of § 3.8 they are only hypothetical.

34	*Laghutantraṭīkā*[63]	27/FF	1-3	MT 35	↓	—	pl/i/pb/l_5/sh_2/
	of Vajrapāṇi		4	MT 36			E Cicuzza 2001/D 1402/P 2117
35	*Guhyasamājaṭīkā*	↓	1, 3	MT 35	↓	—	pl/i/hn/l_6/sh_2/
	(*Candraprabhā*)						D 1852/P 2715
	of *Pramuditākaravarman						
	(Rab tu dga' ba'i 'byuṅ gnas go cha)						
36	*Yogācārabhūmi*	30/GG	1	MT 15	1939.07.27	1938c: 144, MS 350	pl/i/hn (Kuṭilā)/l_8/sh_2/
	(*Śrāvakabhūmi*)[64]		2-8	MT 16			E see below, note 64/D 4036/P 5537
	of Asaṅga	31/HH	1-3	MT 17	↓		
37	First *Bhāvanākrama*[65]	31/II	1-2	MT 42	↓	1937: 39, MS 267	pl/i/pb (Māgadhī)/l_6/sh_1/
	of Kamalaśīla	32/LL	1				E see below, note 65/D 3915/P 5310
38	Fragments of several texts[66]	31/II	1-2	↓	↓	—	pl/i/śā/$l_{6\text{-}8}$/sh_2
39	*Bhikṣuṇīvinaya*[67]	32/MM	2-5	MT 42	↓	1935: 28, MS 12	pl/c/pb (Vartula)/l_7/sh_2/
			6-12	MT 43			E Roth 1970/D 5/P 1034
40	Jñānaśrīmitra's works[68]	33/NN	1-2	MT 44	↓	1938c: 143-144,	pl/c/pb (Māgadhī)/l_7/sh_2/
			3-9	MT 45		MSS 337-349	E Thakur 1987

[63] This MS corresponds to siglum C in Cicuzza's edition of the text. For a brief description, see Cicuzza 2001: 29-30. See also below, § 3.2.

[64] This is the so-called *Śrāvakabhūmi* MS, even though it also contains parts of other *bhūmi*s (colophons: *Śrāvakabhūmi*, fol. 129r_2; *Pratyekabuddhabhūmi*, fol. 129$v_{7\text{-}8}$; *Sacittikā Acittikā Bhūmi*, fol. B*v). This MS, which has been thoroughly described by A. Wayman (1961), has been used by K. Shukla for his edition of the *Śrāvakabhūmi* (1973) and by Wayman for his edition of the *Sacittikā Acittikā Bhūmi* and the *Pratyekabuddhabhūmi* (1960). A facsimile edition of the codex has been published by the Śrāvakabhūmi Study Group in 1994 (Tokyo). The numeration of the leaves adopted here (cf. § 3.8) follows this edition. For further bibliographical references, see Delhey forthcoming.

[65] This MS has been used by Tucci for his edition of the text (1958). A new edition is being prepared by F. Sferra and will be published in one of the next issues of this series.

[66] For a preliminary report on these fragments, which include an unidentified Āyurvedic text, Sajjana's *Sūtrālaṃkārapiṇḍārtha*, the *Pratibandhasiddhiparicaya*, an unknown *Mahāyānasūtrālaṃkāra* commentary and Śāntarakṣita's *Bodhisattvasaṃvaraviṃśikāvṛtti*, see below, pp. 381-400.

[67] For a description of this MS, see Roth 1970: XVIII-XXVII. The MS also includes the *Bhikṣuprakīrṇakavinaya*: *bhikṣuṇīnāṃ pratimokṣavibhaṅgaḥ* (fol. 73r_5); *samāpto bhikṣuprakīrṇṇakavinayaḥ* (fol. 80r_6).

[68] This codex, formerly labelled as "Vinaya", consists of three parts; the works contained are: A) *Kṣaṇabhaṅgādhyāya*, fols. 1v_1-62r_7 (PP 05.1, PP 08.2); B) *Vyāpticarcā*, fols. 1v_1-9r_7 (PP 08.4, PP 08.11); C) *Bhedābhedaparīkṣā*, fols. 1v_1-2v_6 (PP 08.12, NN 07.17); *Anupalabdhirahasya*, fols. 2v_6-6r_1 (NN 07.17, PP 08.18); *Sarvaśabdābhavacarcā*, fols. 6r_1-8r_6 (PP 08.18, PP 08.20); *Apohaprakaraṇa*, fols. 8r_6-20v_6 (PP 08.20, NN 08.15); *Īśvaravāda*, fols. 20v_6-54v_3 (NN 08.15, NN 10.9); *Kāryakāraṇabhāvasiddhi*, fols. 54v_3-56r_7 (NN 10.9, PP 11.7); *Yoginirṇayaprakaraṇa*,

			10-12	MT 46			
		34/PP	3, 5-7	MT 47	—		
			8, 10-12	MT 48			
		36/SS	1	MT 49	1939.07.2?		
			2	MT 50			
41	*Pramāṇavārttikavṛtti*	34/OO	1-2	MT 20	—	1937: 33, MS 237	pa/i/hn (Kuṭilā)/l_7/sh_1/
	of Manorathanandin	35/RR	2-4	↓	—		E Sāṅkṛtyāyana 1938a, 1939, 1940
		↓	5-10	MT 21			
42	*Tarkajvālānāmasūtra*	34/OO	2	MT 20	—	1937: 48, MS 311	pl/i/pbm (Rañjana)/$l_{5\text{-}6}$/sh_2/
	(*Madhyamakahṛdaya*)	34/PP	4	MT 47	—		E Lindtner 2001/D 3855/P 5255
	of Bhāviveka[69]	↓	9	MT 48			
43	*Abhisamācārikadharma*	35/QQ	1-2	MT 48	—	—	pl/i/pb/l_7/sh_2/
		35/RR	1	MT 20	1939.07.28		E Jinananda 1969
44	*Yogācārabhūmi*	36/TT	1	MT 21	1939.07.29	1938c: 145, MS 352	pl/c/hn (Kuṭilā)/l_7/sh_1/
	(*Bodhisattvabhūmi*)		2-8	MT 22			E Dutt 1978/D 4037/P 5538
	of Asaṅga		9-10	MT 23			
		37-38/UU	1-7	MT 24	↓		
45	*Ratnagotravibhāga-*	37/VV	1-2	MT 50	—	—	pl/i/pb/l_6/sh_1/
	(*Mahāyanottara-*		3	MT 51			E Johnston 1950 (MS A)/
	tantraśāstra)						D 4024/P 5525
	of Maitreyanātha						
46	*Abhidharmapradīpa*	37/ZZ	1-2	MT 51	1939.07.30	1937: 35, MS 248	pl/i/śa/l_9/sh_2/
	(*Vibhāṣāprabhāvṛtti*)	39/AAA	1-6	MT 29	↓		E Jaini 1959
	of Vimalamitra						

fols. $56r_7$-$65v_2$ (PP 11.7, NN 10.20); *Advaitabinduprakaraṇa*, fols. $65v_2$-$72r_6$ (NN 10.20, NN 01.3); *Sākārasiddhiśāstra*, fols. $72r_6$-$122v_4$ (NN 01.3, SS 01.17); *Sākārasaṃgrahasūtra*, fols. $122v_4$-$137r_4$ (SS 02.12, NN 04.8). For further details, see below, § 3.8.

[69] In 1994 Shrikant Bahulkar published the reproduction of a hand-copied text of this work, which is explicitly based on photographs provided by Tucci (cf. Bahulkar 1994: 1). It should be noted that the upper side of negative PP 04 has been cut off on the left. Hence the first four leaves are legible only in part. For references to previous editions and translations, see Watanabe 1994: 98-100. On p. 15 he mentions that a photocopy of the MS was published in China in facsim-

D - sPos khaṅ tshog pa

47	*Tridaṇḍamālā* of Aśvaghoṣa[70]	40/BBB	1	MT 29	1939.07.07-08	1938c: 157-159, MS 1.6	pl/i/hn (Kuṭilā)/l_5/sh_2
			2-6	MT 30			
			9-12	MT 31			
		41/CCC	1-2	↓	↓		
			5	MT 32			
48	*Saddharmaparikathā*	40/BBB	6-8	MT 30	↓	1938c: 160-162, MS 2.7	pl/c/hn (Kuṭilā)/l_5/sh_2
			9	MT 31			
		41/CCC	1, 3	↓	↓		
			4	MT 32			

3.2. Photographs without negatives[71]

Place of Reproduction:
A - Sa skya

	Title/Author	Folder	Photograph	Folios	CD	Further information
1	*Vinayasūtravṛtti*[72] of Guṇaprabha	35	No. 2	28*r*-40*r*	—	pl/i/pbm/l_7/sh_2/ E see references in Yamagiwa 2007: 612-613/D 4119/P 5621/ Sāṅkṛtyāyana 1937: 22, MS 193
			No. 3	1*v*, 2*r*-14*r*		
			No. 4	15*r*-24*r*, 26*r*-27*r*		
			No. 6	2*v*-14*v*		
			No. 7	15*v*-27*v*		
			No. 8	28*v*-39*v*		

ile in 1991 by Li Zheng, Jiang Zhongxin, Duan Qing and Qian Wenzhong (cf. *Papers in Honour of Prof. Dr. Ji Xianlin on the Occasion of his 80th Birthday*, Beijing, pp. 511-523).

[70] Fol. 107 is missing. Most likely the author of this work is not Aśvaghoṣa the author of the *Buddhacarita*, cf. Johnston 1939.

[71] In the IsIAO Library there are several grey folders containing the prints of 7 × 11 cm and 35 mm negatives. In this list information is given only regarding those texts for which negatives (7 × 11 cm) are no longer extant. A more inclusive, although less correct, list can be read in Sferra 2000: 411. Here and in the following paragraphs the *recto*s and *verso*s are usually grouped together; for instance, 28*r*-40*r* means 28*r*, 29*r*, 30*r*, etc. up to 40*r*.

[72] = *Vinayasūtravṛttyabhidhānasvavyākhyāna*. The folder containing this text is wrongly labelled as “Pārājika”.

2	*Vinayasūtravṛtti* of Guṇaprabha [73]	—	No. 9 No. 10 No. 11 No. 12	1*v*, 2*r*-15*r* 18*r*-35*r* 1*v*-17*v* 18*v*-19*v* (*ka*), 19*v* (*kha*)-34*v*	—	↓
3	*Vinayakārikā* of Viśākhadeva	—	No. 1 No. 5	60*r*, 62*r*, 41*r*, 44*r*-45*r*, 50*r*-54*r*, 56*r*-59*r* 60*v*, 62*v*, 41*v*, 44*v*-45*v*, 50*v*-54*v*, 56*v*-59*v*	—	pl/i/hn/$l_{4\text{-}5}$/sh_2/ D 4123/P 5625/ Sāṅkṛtyāyana 1937: 23, MS 195
4	*Samādhirājasūtra* [74]	45	No. 1 = No. 2 No. 3 No. 4 No. 5 No. 6 No. 7	16*v*-30*v* 32*v*-47*v* 48*v*-62*v* 63*v*-77*v* 78*v*-92*v* 93*v*-108*v*	—	pl/i/hn/l_7/sh_2/ D 127/P 795
5	*Pramāṇavārttikasvavṛttiṭīkā* [75] of Karṇakagomin	—	No. 9 No. 10 No. 11 No. 12	1*v*, 2*r*-11*r*, 13*r*-16*r* 17r-31r 32*r*-36*r*, 38*r*-47*r* 48*r*-62*r*	—	pl/i/pb (Māgadhī)/l_7/sh_2/ E Sāṅkṛtyāyana 1943/ Sāṅkṛtyāyana 1937: 21, MS 181
				B - Ṅor		
6	*Guhyasamājapradīpoddyotanaṭīkā* [76] (*Ṣaṭkoṭivyākhyā*) of Candrakīrti	44	24/1 24/2 24/3 24/4	66*v*-97*v* 98*v*-129*v* 130*v*-161*v* 162*v*-176*v*	—	pl/i/pb (Māgadhī)/l_7/sh_1/ E Chakravarti 1984/D 1785/P 2650/ Sāṅkṛtyāyana 1935: 37, MS 112

[73] Note that the numbers of the leaves given here are not the original ones; this MS is the continuation of the preceding text, No. 1. See also Bandurski 1994: 97-98, 100-101, where they are respectively listed as Xc 14/64 and Xc 14/61. These MSS are being studied by Luo Hong (CTRC).

[74] The folder bears the erroneous title "Arthaviniścaya". The first leaf contains a *praśasti* (see ed. Vaidya, Appendix I). These photographs make up part of the same group of the negatives kept inside envelope 7/E.2-8. Even though the folder is numbered 45, the original envelope was probably No. 8.

[75] Other negatives of this MS are kept in envelope 10-12/F.

[76] Other negatives of this MS are kept in envelope 23/BB. The original envelope was probably No. 24. The author of this commentary on the *Guhyasamājatantra* is not to be confused with Candrakīrti the author of the *Prasannapadā Madhyamakavṛtti*.

7	*Trivajraratnāvalīmālikā*[77] of Kelikuliśa	43	430001 430002 430003 430004 430005 430006/=7 430008	1*v*, 2*r*-33*r* 34*r*-67*r* 68*r*-101*r* 102*r*-135*r* 136r-169*r* 170*r*-203*r* 2*v*-34*v*	MT 80	pl/i/pb (Māgadhī)/l_5/sh_2/ Sāṅkṛtyāyana 1935: 38, MS 118
			C - Źva lu Ri phug			
8	*Laghutantraṭīkā*[78] of Vajrapāṇi	—	28/1	28*v*-30*v*, 32*v*-33*v*, 36*v*-45*v*, 48*v*, 46*v*, 47*v*	—	pl/i/pb/l_5/sh_2/ E Cicuzza 2001/D 1402/P 2117
9	Ratnakīrti's works and two works of Paṇḍitāśoka[79]	—	28/2 28/3 28/4 28/5 28/6 28/7 28/8 28/10 28/11 28/12	1*v*, 2*r*-17*r*, 18*v*, 19*r* 20*r*-36*r*, 37*v* 38*r*-55*r* 56*r*-59*r*, 60*v*, 61*r*-73*r* 74*r*-77*r*, 79r-87*r* 2*v*-16*v*, 19*v*-21*v* 22*v*-36*v*, 38*v*-40*v* 41*v*-58*v* 61*v*-76*v*, 78*v*-79*v* 80*v*-84*v*, 86*v*, 85*v*, 87*v*	—	pl/i/pb (Purāṇamaithilī)/l_6/sh_2/ E Thakur 1974, 1975^2/ Sāṅkṛtyāyana 1935: 29-30, MSS 21-29
10	*Abhidharmasamuccaya*[80] of Asaṅga	29	29/1	3*r*-5*r*, 8*r*-14*r*, 16*r*, 19*r*, 31*r*, 30*r*, 36*r*,	—	pl/i/pb (Māgadhī)/l_7/sh_2/ E Gokhale 1947/D 4049/P 5550/

[77] Other negatives of this MS are kept in envelope 25/CC (MT 25 CC.1, MT 26 CC.2-6). Even though the folder is numbered 43, the original envelope was probably No. 26.

[78] Other negatives of this MS, which contains a commentary on the first ten stanzas and a half of the *Cakrasaṃvaratantra* (*Herukābhidhāna*), are kept in envelope 27/FF (MT 35, FF.01-03; MT 36, FF.04). A note originally filed together with the photographs No. 28 is reproduced above, Fig. 16.

[79] The works by Ratnakīrti are: *Sarvajñasiddhi* (1v_1-17r_6), *Īśvarasādhanadūṣaṇa* (18v_1-32v_1), *Apohasiddhi* (32v_1-36v_5), *Kṣaṇabhaṅgasiddhi* (*Anvayātmikā*) (37v_1-45v_2), *Kṣaṇabhaṅgasiddhi* (*Vyatirekātmikā*) (45v_2-51r_5), *Pramāṇāntarbhāvaprakaraṇa* (51r_5-56r_4), *Vyāptinirṇaya* (56r_4-59r_6), *Sthirasiddhidūṣaṇa* (60v_1-69r_4), *Citrādvaitaprakāśavāda* (69r_4-77r_6), *Santānāntaradūṣaṇa* (84v_1-86v_6); the works by Paṇḍitāśoka are: *Avayavinirākaraṇa* (78v_1-82r_5) and *Sāmānyadūṣaṇa* (82r_5-84v_1).

The last folio of the codex (fol. 87*r* and *v*) contains a passage from Karṇakagomin's *Pramāṇavārttikasvavṛttiṭīkā* (cf. Sāṅkṛtyāyana 1943: 549-550).

[80] The left side of the photographs is out of focus and the numbers are basically unreadable.

				42*r*, 38*r*		Sāṅkr̥tyāyana 1937: 48, MS 312
			29/2	3*v*-5*v*, 8*v*-14*v*, 16*v*, 19*v*, 31*v*, 30*v*, 36*v*, 42*v*, 38*v*		
11	*Yogācārabhūmi* (*Śrāvakabhūmi*)[81] of Asaṅga	29	29/9	2**r*, 3*r*, 4*v*, 7*r*, 6*r*, 2*r*, 8*r*-19*r*	—	pl/i/hn (Kuṭilā)/l_8/sh_2/ E see above, note 64/D 4036/P 5537/ Sāṅkr̥tyāyana 1938c: 144, MS 350
			29/10	20*r*-37*r*		
			29/11	38*r*-55*r*		
			29/12	56*r*-72*r*, 85*r*		
12	*Āryādvayasamatāvijaya-nāmamahākalparājatantra*[82]	42	420001	18 *versos*	MT 80	pl/i/hn (Kuṭilā)/l_7/sh_2/
			420002	18 *versos*		D 452/P 87/
			420003	4 *versos*		Sāṅkr̥tyāyana 1938c: 145, MS 354
13	*Āryacaturyoginīsampuṭanāma-mahātantrarāja*	42	420004	1*v*, 2*r*-7*r*	MT 80	pl/i/hn (Kuṭilā)/l_6/sh_2/
		29	29/7	2*v*-7*v*	—	D 376/P 24/ Sāṅkr̥tyāyana 1938c: 145, MS 355
14	*Abhisamayālaṃkāraprajñā-pāramitopadeśaśāstravr̥tti* (*Durbodhālokanāmaṭīkā*)[83] of Dharmakīrti	42	420004	1 *verso* + 8 *rectos*	MT 80	pl/i/hn (Vartula)/l_6/sh_2/
			420005	17 *rectos*		D 3794/P 5192/
			29/7	3*v*-13*v*	—	cf. Sāṅkr̥tyāyana 1935: 31, MS 45
			29/8	14*v*-26*v*	—	

D - Unspecified place in Tibet

15	*Cittānandapaṭī*[84] of Nāgārjuna	—	01	9*v*-12*v*	MT 80	pl/i/pb/l_7/sh_1
			02	17*r*-18*r*		
			03	13*r*-16*r*		
			04	1*v*-4*v*		
			05	5*r*-8*r*		

[81] Other negatives of this MS are kept in MT 15 GG.1, MT 16 GG.2-8, MT 17 HH 1.3.

[82] This text has been edited by Fan Muyou on the basis of other reproductions of this MS kept in the CTRC.

[83] Formerly labelled "Bhadrapādanī", probably on the basis of the colophon, which reads: *abhisamayālaṃkāre prajñāpāramitopadeśaśāstre bhadrapādanītau dharmmakīrtikr̥tāyāṃ durbodhālokāyāṃ* [...] (fol. 59_4).

[84] Texts 15-17 were originally reproduced on the same film roll.

			06	9*r*-12*r*		
			07	13*v*-16*v*		
			08	5*v*-8*v*		
			09	1*r* (= cover leaf)-4*r*		
16	*Āryadhvajāgrakeyūrā nāma dhāriṇī*		02 10	1*r*-2*r* 1*v*	↓	pl/c/pbm/l_6/sh_1/ E see below, pp. 187-194/ D 612 (=923)/P 306
17	*Āryasamādhirājasūtragāthā* (?)		10	1*v*	↓	pl/c (?)/pb/l_6/sh_1
				E - Kathmandu		
18	*Abhisamayālaṅkāravr̥tti* of Vimuktisena	—	53	—	—	pl/i/hn/l_6/sh_2/ D 3787/P 5185/ NAK 5-55, NGMPP A 37/9
19	*Ratnāvalī* of Nāgārjuna	—	23	1-4, 6-7, 15-21, 23	—	pl/i/hn/l_6/sh_1/ D 4158/P 5658/ NAK 4-19, NGMPP B 23/23
20	*Pramāṇavārttikakārikā*[85] of Dharmakīrti	—	41	2-3, 5-29, 31-33, 36-38, 42-45, 47-49, 51	MT 87	pl/i/pb/l_7/sh_1/ E Sāṅkr̥tyāyana 1938b/ D 4210/P 5709

3.3. 6 × 6 cm negatives

	Subject	Envelope	Negatives	CD	Place of reproduction	Further information
1	Fragments from Gilgit[86]	DDD	1-5 6-12 13-15	MT 32 MT 33 MT 34	Rawalpindi	bb/i/gb I, gb II

[85] For further details on this MS, which is reproduced in this volume, see below, pp. 423-438.

[86] For further details, see below, § 3.8.

3.4. Microfilms

Place of Reproduction:
A - Kathmandu

	Title and Author	Microfilm	Photograms	Fols.	CD	Further information
1	*Vimalaprabhā* of Puṇḍarīka [87]	AAC	001-106, 373 107-212 213-277, 374 278-372	1*v*-106*v* (ch. 1) 1*v*-105*r* (ch. 2) 1*v*-64*r* (ch. 3) 1*v*-93*v* (ch. 4)	MT 53-54	pl/i/hn/ D 845/P 2064
2	*Śrīmahāsaṅgrāmaratnakaraṇḍaka*	AAE	001-129	1*r*-130*v*	MT 67-69	pa/c/de/ NAK 4-128, NGMPP A 114/2
	B - Rawalpindi					
3	*Aṣṭādaśasāhasrikāprajñā-pāramitā* chapters 55-70	AAD	001-082, 508-515	215*r*-263*v*	MT 55-66	bb/i/gb I/ E Conze 1962b
4	*Saddharmapuṇḍarīkasūtra*	↓	083-114, 500-507	1*r*-20*v*	↓	bb/1/gb I/ cf. Gnoli 1987
5	Small unidentified fragments	↓	115-133		↓	bb/i/gb I, gb II
6	Sections 15-17 of the Vinaya of the Mūlasarvāstivādins [88]	↓	137-499	323*r*-511*v*	↓	bb/i/gb II/ E Gnoli 1977, 1978a, 1978b
7	Devanāgarī transcript of AAD [89]	AAF AAG	001-299 001-294	299 294	MT 70-77 MT 78-79	pa/c

[87] The original was recently donated to the MNAOr by an anonymous donor (Francesca Bonardi ?). A folio is reproduced in Sferra 1995: 363. See also below, p. 66, Figs. 18-21.

[88] A digital reproduction has been made on the basis of the printouts of this Mf (MT 85-86). The photograms gig 0685 and gig 0686 contain a fragment of the *Bhaiṣajyavastu* (fol. 228*r* and 228*v*).

[89] This transcription has been made by V.W. Paranjpe and revised by Tuppil Venkatacharya (see Tucci 1977: IX-X). The original paper MS is partly kept in the IsIAO Library.

3.5. 35 mm negatives[90]

	Title	Author	Grey Folder (Roll No.)	Photos	Fols.	Further information
1	*Maṇicūḍajātaka*[91]	Sarvarakṣita	(AAA 0001-0024)	24	12	pl/c/bh/MT 52
2	Fragments from Gilgit[92]		(AAB 0001-0011)	11	5	bb/i/gb I, gb II/MT 52
3	*Śrīḍākārṇavatantraṭīkā Vohitā*[93]	Padmavajra	1 (L.11-13)	2	3	pl/i/hn/NAK 3-1697, NGMPP A 48/9
4	*Ḍākinīvajrapañjaraṭippaṇī*[94]		2 (XLVIII.2-5)	4	8	pl/c/pb/Kaiser 230, NGMPP C 26/3
5	*Nirvikalpastuti*[95]	Rāhulabhadra	3 (XLVII.6a-7a)	2	3	pl/c/ra/Kaiser 197, NGMPP C 21/7
6	*Maṇicūḍāvadāna*		4 (XV.9a-24a)	16	44	pa/c/ne/Kaiser 122, NGMPP C 13/10
7	*Paśupatipurāṇa*[96] (*Vāgvatīpraśaṃsā*)		5 (X.7-30)	23	45	pl/c/ne
8	*Hevajratantrapiṇḍārthaṭīkā*	Vajragarbha	6 (XII.25-38, XLV.2)	15	33	pl/i/pb/Kaiser 128, NGMPP C 14/6
9	*Amṛtakaṇikā Nāmasaṅgītiṭippaṇī*[97]	Raviśrījñāna	7 (XLIII.3-20)	18	101	pl/c/hn/NAK 4-21, NGMPP B 24/23

[90] Apart from Nos. 1-2, the MSS listed in §§ 3.5-6 have been photographed in Kathmandu in Summer 1954. In § 3.5 the notes accompanied by the siglum (IS) have been written by Iain Sinclair.

[91] This MS has been edited and reproduced below, pp. 212-250, 321-342. The correspondence between the photographs and the folio numbers is as follows: AAA 01 = cover leaf; AAA 02 = 12*r*; AAA 03 = 11*v*; AAA 04 = 11*r*; AAA 05 = 10*v*; AAA 06 = 10*r*; AAA 07 = 9*v*; AAA 08 = 9*r*; AAA 09 = 8*v*; AAA 10 = 8*r*; AAA 11 = 7*v*; AAA 12 = 7*r*; AAA 13 = 6*v*; AAA 14 = 6*r*; AAA 15 = 5*v*; AAA 16 = 5*r*; AAA 17 = 5*r*; AAA 18 = 4*v*; AAA 19 = 4*r*; AAA 20 = 3*v*; AAA 21 = 3*r*; AAA 22 = 2*v*; AAA 23 = 2*r*; AAA 24 = 1*v*.

[92] The content of these fragments is as follows: AAB 01 (= 02) = *Saddharmapuṇḍarīka* 10*r* + small fragments; AAB 03 = *Saddharmapuṇḍarīka* 10*v* + small fragments; AAB 04 (= 05) = *Aṣṭādaśasāhasrikāprajñāpāramitā* 256*v*; AAB 06 = *Aṣṭādaśasāhasrikāprajñāpāramitā* 256*r*; AAB 07 (= 08) = *Saṅghabhedavastu* 374*v*, 375*v*, 378*v*; AAB 09 (= 10, 11) = *Saṅghabhedavastu* 374*r*, 375*r*, 378*r*.

[93] Cf. P 2136; BBK, p. 256.

[94] According to the colophon (fol. 8v_3), the title of the work is *Ḍākinīvajrapañjaraṭippati* (*sic*): *ḍākinīvajrapañjaraṭippatiḥ samāptā* [...] | *yat puṇyam arjitan tena janas sarvvo stu vajradhṛk* || [...].

[95] This hymn (cf. D 1127, P 2018), also titled *Prajñāpāramitāstotra*, is found transmitted with the large Prajñāpāramitās, such as the versions in 8,000, 25,000 and 100,000 stanzas (the latter also called *Lakṣā Bhagavatī*) (IS).

[96] This work relates the legendary origins of the sacred river Vāgvatī (Bagmati) in Nepal (see Brinkhaus 1987: 5-13). Brinkhaus states that it is a Śaiva revision of an earlier Vaiṣṇava work called *Vāgvatīmāhātmyapraśaṃsā*, which "offered above all a thorough description of how Śiva, as Paśupati, had found his way into the Nepal Valley, and contained further mythological episodes embedded in the Paśupati narrative" (p. 10) (IS).

[97] Stefania Merzagora used this MS in her unpublished dissertation (*"The Drop of Ambrosia". Critical edition and translation of the* Amṛtakaṇikā *by Raviśrījñāna*, Università degli Studi di Napoli "L'Orientale", Napoli 2006). Cf. D 1395, P 2111.

10	*Tattvajñānasaṃsiddhi*[98]	Śūnyasamādhipāda	8 (XLV.3-4)	2	6	pl/i/damaged/ne/Kaiser 130, NGMPP C 14/8
11	*Nepālarājavaṃśāvalī*[99]		9 (XI.21-30)	10	13	pa/c (?)/de/NAK 2-96, NGMPP A 319/10
12	**Mukundasenanṛpavaṃśāvalī*[100]	Bhavadatta	10 (XLII.10-13 = XIII)	4	8	pa/c/de/NAK 1-1135 (*itihāsa* 292), NGMPP A 319/16
13	**Yogāmbaramukhākhyāna*[101]		11 (XLII.22-23)	2	7	pl/c/hn/Kaiser 584, NGMPP C 114/9
14	**Amanasikārāmnāya*[102]		12 (XLV.5-6)	2	6	pl/c/hn/Kaiser 142, NGMPP C 14/19, IASWR MBB-II-144
15	*Yavanajātaka*[103]	Sphujidhvaja	13 (XLIX.21-38)	18	72	pl/i/hn/NAK 1-1180, NGMPP A 31/16
16	*Nepālamāhātmya*[104]		14 (VIII.2-38, 1a-38a, 2b-12b)	86	129	pa/c/ne/NAK 1-894, NGMPP A 332/15

[98] The last folio contains a partly damaged list of the categories of *pīṭha*, the twenty-four *pīṭha*s, and other tantric terms. Cf. D 1551, P 2259 (IS).

[99] This is an important chronicle which covers the major periods of Nepalese history, from the mythical origin of Paśupati up to the Shah era. An incomplete version of the same text, transcribed by Luciano Petech (1984: 225-228, Appendix III), begins at a point corresponding to fol. $7v_1$ of the MS (*rājā śrī-kendradeva varśa 21 || tena puna<r> bhoṭāntaparyyanta<ṃ> niṣkaṇṭakarājyaṃ karoti* [...]). A facsimile edition and preliminary translation was published by Kamal P. Malla (1985) (IS).

[100] An historical *kāvya* in 55 + 1 verses, with interspersed prose, on the dynasty of Mukundasena II of Pālpā (r. 1750-1782), composed in 1801-1802 CE (fol. $8v_{3\text{-}4}$: *śāke catur-bhuja-dharādhara-bhūmi* = 4271) by the paṇḍit Bhavadatta (cf. st. 5, end verse). The true title, transcribed verbatim from the colophon (fol. $8v_4$), may be *Ratnasenakulajāvanijāniveśamuktāvali* (IS).

[101] The text, a ritual manual related to the Yogāmbara/Catuṣpīṭha system, has been formerly labelled as "Nāgārjuna Pad" (*sic*); this is probably because Nāgārjuna is paid homage to in the opening verse (*nāgārjunaṃ praṇamyādau* [...]). I owe the identification of this text to Péter-Dániel Szántó.

[102] The first edition of the text of this manuscript, formerly labelled in Tucci's folders as "Biography of Siddhas", was published by Tucci in 1930 (repr. 1971: 209-224, § 6 "A Sanskrit biography of the Siddhas and some questions connected with Nāgārjuna"). Sylvain Lévi subsequently published his edition and French translation in 1931. The text has also been published in *Dhīḥ* 10 (1990): 8-12; see also BBK 4, p. 291. The MS, which is untitled, is also known as **Advayavajraguru-paramparā*, **Amanasikārakrama*, **Amanasikārāmnāya*, **Amanasikārayathāśruta-krama*, **Siddhāmnaya*. It is a short spiritual biography of the tantric Buddhist master Advayavajra; at least two transmission lineages (*guruparamparā*) are given, probably ending in the 11th century (IS).

[103] MSS Nos. 13 and 29 are two parts of the same *codex unicus*. E Pingree 1978.

[104] This text is a guide to mostly Śaiva and Vaiṣṇava sacred sites in the Kathmandu Valley, presented in the form of a dialogue between Jaimini and Mārkaṇḍeya; the first printed edition by Jhā (1901) has often been reprinted, most recently with alterations and an English translation by Acharya (1992). The manuscript photographed by Tucci is the earliest dated witness (cf. fol. $128v_5$: *munir-andhrai-samudraiś ca yute nepālavatsare* = 797 = 1676 CE) according to Malla (1992: 147) (IS).

This MS has been formerly labelled as "Scanda Purāṇ (Nepal Matmya)" (*sic*). This is probably due to the fact that in the colophons the text itself claims to be a part of the Himavatkhaṇḍa, which is an appendix to the *Skandapurāṇa*. Cf., e.g., fol. $128v_4$: *iti skandapurāṇe himavatkhaṇḍe nepālamāhātmye triṃśo <'>dhyāyaḥ* [...]. In the film roll the folios have been photographed out of order.

17	*Svayambhucaityabhaṭṭārakoddeśa* [105]		15 (VII.24-38)	15	26	pa/i/ne/NAK 1-758, NGMPP A 127/6
18	**Makavānapurīyanṛpavaṃsāvalī* [106]		16 (I.4-12)	9	9	pa/c/de/NAK 1-1140 (*itihāsa* 64), NGMPP B 241/19
19	*Sampuṭatantra*'s Commentary [107]		17 (XV.25a-28a)	4	11	pl/i/pb/Kaiser 228, NGMPP C 26/1
20	*Herukābhyudayapañjikā* [108] (*Katipayākṣarā*)	Kumāracandra	17b (XLIV.1, 32, 37-38)	4	15	pl/i/pb/Kaiser 229, NGMPP C 26/2
21	*Raṇabahādurasārvabhauma-varṇana* [109]	Haribudha	18 (5.31-34)	4	11	pa/c/de/NAK 5-1372, NGMPP B 264/22
22	*Kīrtipatākā* [110]	Kunuśarman	19 (6.6-13)	8	16	pa/c/de/NAK 5-1380, NGMPP A 377/1
23	*Catuṣpīṭhanibandha* [111]	Bhavabhaṭṭa	20 (IX.32-38, XLVII.8a-22a)	22	44	pl/i/pb/Kaiser 134, NGMPP C 14/11
			20b (XV.1a-8a, XLVII.23a)	9	22	↓

[105] This is a versified version of the *Svayambhūcaityabhaṭṭarakoddeśa*, which is the shortest and oldest version of the text commonly known as *Svayambhūpurāṇa* (Alexander von Rospatt, personal communication), which deals with the "Emergence of the Reverend Self-Created Stupa" [i.e. of Kathmandu]. On the different recensions of the *Svayambhūpurāṇa*, cf. Brinkhaus 1993 and 2001: 18-21.

This is one of the earliest dated paper manuscripts of any recension (fol. 26v_5: *samvat* 771 = 1671 CE) (IS).

[106] This text is a regnal history of the former principality of Makwanpur, located to the south of the Kathmandu Valley. Fol. 2*v*, out of focus in Tucci's photographs, is legible in the NGMPP reproductions (IS).

[107] I have not identified this text with any of the commentaries on the *Sampuṭatantra* translated into Tibetan. The correspondence between the photographs and the folio numbers is as follows: 25a =1*r*-5*r*; 26a = 1*v*-5*v*; 27a = 6*r*-11*r*; 28a = 6*v*-11*v*. Fols. 1*r*-5*r* are also reproduced in film roll No. 17b.XLIV.32; fols. 1*v*-5*v*, 6*r*-11*r* and 6*v*-11*v* are reproduced also in film roll No. 21.XLIV.33-35. The MS begins with the words: [*siddhaṃ*] *namo vajrasattvāya* || *natvā śrīsahajānandaṃ svasaṃvedyasvarūpiṇaṃ* | *likhāmi saṃpuṭasyāhaṃ prakaraṇārthanirṇayam* ||.

[108] The photographs include one of the cover-board of MS Kaiser 228; see below, No. 24, folder 21, film roll XLIV.33-36. The correspondence between the photographs and the folio numbers is as follows: No. 1 = 6*v*-10*v*; No. 32 = negative 17.XV.25a; No. 37 = 1*v*-5*v*; No. 38 = 6*r*-10*r*. With the negative 21.XLIV.36, which contains fols. 1*r*-5*r*, the text is complete (fol. 10v_2: *śrīherukābhyudayamahāyoginītantrarāje kumāracandrakṛtā katipayākṣarā pañjikā samāptā* [...]) (cf. D 1421, P 2138). A transcription of this MS was published in *Dhīḥ* 37 (2004: 149-170) with the title "Katipayākṣarāpañjikā of Kumāracandra on Herukābhyudayamahāyoginītantrarāja" (the script, however, has been erroneously classified as Bhujimol).

[109] This is an historical *kāvya* in 147 stanzas lauding king Rāṇā Bahādur Shāh (r. 1777-1799 CE), composed in Nepal in c. 1786 CE (*śake*<'>*ṣṭa-khā-ś*(*s*)*va*<*ra*>*-dharaṇī* = 8071 = ŚS 1708; st. 147a, fol. 11v_7) (IS).

[110] The *Kīrtipatākā* is a Sanskrit *kāvya* in 136 + 1 stanzas describing famous places in the Newar city of Lalitpur (Pāṭan). Although it refers to some Buddhist sites, such as Oku Bāhāla (cf. stanza 63), the author is Hindu in affiliation. The text was composed in 1652 CE (*naya-muni-saśaila* = 277 = NS 772). In the Tucci collection, only the blank side of the first and last folios was photographed; in the NGMPP photographs, the inscribed sides of these folios were also photographed. The Sanskrit text has been published in Yogi (VS 2018) (IS).

[111] Fol. 1 does not belong to the rest of the codex. It is the first folio of a MS of Mahāmatideva's *Pañjikā* on *Ḍākinīvajrapañjaratantra*. Missing folios: 1, 16, 24, 26-27, 35-36, 46. H. Isaacson has kindly pointed out to me that three of the missing folios (i.e., fols. 1, 26, 46) are now preserved with MS Kaiser 231 (NGMPP C 26/4), the manuscript of Kamalanātha's commentary *Ratnāvalī* on the *Hevajratantra*.

24	*Sampuṭatantra*'s Commentary [112]		21 (XLIV.33-36)	4	15	pl/i/pb/Kaiser 228, NGMPP C 26/1
25	*Āśīrvādāvalī* [113]	Gokulānandaśarman	22 (5.37-38, 6.1-5)	7	21	pa/c/de/NAK 5-1382 (*kāvya* 669), NGMPP B 323/10
26	*Khasamā Khasamatantraṭīkā* [114]	Ratnākaraśānti	23 (LI.28-31)	4	10	pl/c/hn/Kaiser 227, NGMPP C 25/8
27	*Āśīrvādāvalī* [115]	Rājivalocana	24 (5.35-36)	2	3	pa/i/de/NAK 5-1371 (*kāvya* 15), NGMPP A 376/5
28	*Gopālarājavaṃśāvalī* [116]		25 (XVI.2-3, 17-38)	24	48	pl/i/hn/NAK 1-1583 (*itihāsa* 6), NGMPP B 18/23
29	*Sādhananidhipañjikā* [117]	Kambala	27 (XLII.24-38)	15	67	pl/i/hn/NAK 4-122 (vi *bauddha-tantra* 87), NGMPP B 31/20
30	*Caṇḍamahāroṣaṇatantrapañjikā* [118] (*Padmāvatī*)	Mahāsukhavajra	29 (XLII.14-21)	8	33	pl/c/hn/NAK 3-402 (vi *bauddha-tantra* 19), NGMPP B 31/7
31	*Yavanajātaka*	Sphujidhvaja	34 (ex 35) (XLII.1-9)	9	34	pl/i/hn/NAK 1-1180, NGMPP A 31/16
32	*Cittaviśuddhiprakaraṇa* [119]	Āryadeva	38 (V.2-5)	4	9	pl/i/hn/NAK 1-1697, NGMPP A 936/5
33	*Tattvajñānasaṃsiddhiṭippaṇī* [120]	Daśabalaśrīmitra	38 (V.6-7)	2	1	pl/i/hn/NAK 1-1697, NGMPP B 23/7

[112] The photographs include one of the cover-board of MS Kaiser 229; see above, No. 20, folder 17b, roll XLIV.1, 32, 37-38. This probably explains why the original label of the folder was "Herukabhudaya Mahayogini Tantra" (*sic*). Negatives 21.XLIV.33-35 are a duplicate of 17.XV.25a, 27a-28a; negative 21.XLIV.36 contains fols. 1*r*-5*r* of the *Katipayākṣarā Herukābhyudayapañjikā*. See above, notes 107 and 108.

[113] This is an historical *kāvya* in 129 stanzas, composed in Nepal in 1787-1788 CE (*udadhi-yuga-vasu-urvī* = 4481 = VS 1844; cf. stanza 129a). Fol. 1 was not photographed either by Tucci or the NGMPP and may be lost (IS).

[114] This is Upādhyāya's MS *kha* (1983: 230); his "B 25/8" is a typo for "C 25/8". He refers to this MS as NAK because that is where the NGMPP microfilms which he used are kept. "A 142/99", which is the label of the other MS he used, is also an error: this is NAK 5-108, NGMPP A 142/11, which is a modern apograph of the same MS in the Kaiser Library (H. Isaacson, personal communication). Cf. D 1424, P 2141.

[115] Folio 1 is missing. This is a Vaiṣṇava *kāvya* in 17 stanzas; the first ten stanzas are devoted to the ten *avatāra*s of Viṣṇu (IS).

[116] This text is also known as the "Bendall Vaṃśāvalī" (cf. Brinkhaus 1981/82); for earlier research on this text, see the facsimile edition, text and English translation by Malla and Vajracharya (1985), and the important review article by Pant (1993). The last folio on film corresponds to Malla and Vajracharya's fol. 60*v* (IS).

[117] This MS, formerly labelled "Herukā Bhidhan", is a commentary attributed to Kambalapāda on the *Herukābhidhāna*. I owe the identification of this text to Harunaga Isaacson.

[118] This MS is dated to NS 417 = 1297 CE (cf. Petech 1984: 98, MS 21). There are notes in two different, later hands on the final folio (33*v*) (IS).

[119] On this text see also below, note 128.

The grey folder containing the printouts of film roll 38.V.2-21 was erroneously labelled "Tattvajñānasaṃsiddhi". Cf. D 1804, P 2669.

[120] This is a folio of the *ṭippaṇī* attributed to the Nepalese paṇḍit (*nepālīya-mahāpaṇḍita*) Daśabalaśrīmitra on the *Tattvajñānasaṃsiddhiṭīkā* by Śūnyasamādhipāda, despite the label accompanying the MS which reads "tatvajñānasaṃsiddhiṭīkā mahāsukhaprakāśikā" in Devanāgarī script. Another MS of this commentary is kept in the Royal Asiatic Society of Great Britain and Ireland, London (cf. Cowell and Eggeling 1876: 35).

34	*Saṃvarodayatantravyākhyā*		38 (V.8-21)	14	35	pl/i/ne/NAK 3-716, NGMPP A 48/11
35	**Segudevasthāpana*[121]		39 (VI.2-5, 30-38)	13	13	pa/i/ne/NAK 3-270, NGMPP B 100/22
36	*Nepāl deś ko vaṃśāvalīsaṅgrah*		(1-15)	540	540	pa/c/de
37	*Prasannapadā*[122]	Candrakīrti	(16, 19, IX, XLI)	181	112	pa/c/Kaiser 182, NGMPP C 19/8
38	*Madhyamakaśāstrastuti*	Candrakīrti	↓	2	2	↓
39	*Guṇadharmaprakāśatantra*[123]		(17, V, XV, XVIII, XL)	101	101	pa/i/ne
40	*Bhāṣāvaṃśāvalī*[124]		(18)	46	46	pa/i/de
41	Nepalese official records[125]		(II, III)	43	43	pa/i/de, ne
42	*Nepālabhūpālayaśaḥprakāśā Vaṃśāvali*[126]		(IV)	79	79	pa/c/de
43	*Bhāṣāvaṃśāvalī* and others[127]		(XIV)	15	27	pa/i/de
44	*Dharmasamuccaya*	Avalokitasiṃha	(XVII, XLVI)	78	78	pa/c/de

The text begins with the following words (unclear *akṣara*s between round brackets): [*siddhaṃ*] *namo vajravilāsinyai* || *udyātā talacakrato* [*tale* MS] *'niladhutā vidyucchaṭābhāsvarā* [*°ṭhābhāsurā* MS] *dagdhāritritayā trilokamahitā pīyūṣadhārāplutā* [*pīyuṣa°* MS] | *buddhajñānarasāvilā* [*°jñāne* MS] *vikaluṣā sānandasandohadā bhāvābhāvavicā*[line 2]*raṇāvirahitā vārāhikā pātu vaḥ* || [= *Tattvajñānasaṃsiddhi* 1.1] *śrīyutaṃ sarvatobhadraṃ* [*sarvvatro°* MS] *suniśāntaṃ namāmi* [*nemāmi* MS] *tam* <|> *yasyānugrahamātreṇa svādhiṣṭhānam a*(*ti*)*sphuṭam* || *tatvajñānasya saṃsiddheḥ sādhanasya vigūḍhakaṃ* <|> *nijaprajñānurūpeṇa bha*(*kṣa*)[line 3]*te padamelakam* || *sadoṣaṃ yadi nirdoṣaṃ* [*nindoṣaṃ* MS] *likhitaṃ yan mayā punaḥ* <|> *tathāpi* ⊙ *śrotum arhanti santaḥ paraguṇai ratāḥ* || *eta*<*t*>*sādhanena guruparamparāyātaṃ yad abhīṣṭaṃ pratipāditaṃ bhavati* <|>.

[121] This MS, formerly labelled "Rules of Svayambhū", outlines the long ritual program involved in renovating the famous Svayambhūcaitya during the reign of Bhaskaramalla from 1710 to 1713 (NS 830-833). "Segudeva" is a Newar name for the *caitya* and its deities (*deva/dyaḥ*) at Svayambhū (*segu*). These are not rules as such, but a *vidhi* for the tantric Buddhist renovation and reconsecration of the site. This MS has been studied by A. von Rospatt for his habilitation thesis, which is to be published as von Rospatt, forthcoming. A paraphrase in modern Newar was published in Śākya 1978: 221-230 (= fols. 153*v*-161*v*). The folios have been photographed out of order (IS).

[122] On the basis of a print of the negatives of this and the following text, which make up part of the same codex, a digital copy has been made: CDs MT 81-84 (*Prasannapadā*: 001-108, 110-183 [fols. 1*v*-111*v*; cf. D 3860, P 5260]; *Madhyamakaśāstrastuti*: 109-110 [fols. 113*r*, 112*v*]; E de Jong 1962).

[123] The title is written on the first folio, but the MS lacks a colophon. This is in the Newar language and is probably an original compilation based on the *Hitopadeśa* or similar (Diwakar Acharya, personal communication).

[124] I owe the identification of this text to Diwakar Acharya. Iain Sinclair has pointed out to me that this is one of a family of chronicles circulating in Nepali and that a recension was published in two parts by Pauḍela (1963) and Laṃsāla (1966). On this historical genre, see Frese 2002: 4 ff.

[125] These records in Newar and Nepali, dating from the Shah period, relate to the funding of Newar Buddhist sites also patronised by non-Buddhists, such as Svayambhū and Vijayeśvarī in Kathmandu and Ṭaṅga Bāhā in Lalitpur (IS).

[126] This is a Nepalese historical *kāvya* dating no earlier than the 19th century. The title of the work occurs in the second stanza: *saṃkṣepataḥ sarvahitāya vakṣye nepālabhūpālayaśaḥprakāśām* | *vaṃśāvaliṃ* [...] (IS).

[127] The film roll contains reproductions of scattered leaves (fols. 15-18, 33-34, 185-186, 195-198, 315-329) that contain part of the *Bhāṣāvaṃśāvalī* (e.g., fols. 195 ff. = Laṃsāla 1966: 63 ff.), but which are part of a larger codex (IS).

3.6. 35 mm negatives kept in the MNAOr

	Title and Author	Negative No.	Fols.	CD	Further information
1	*Cittaviśuddhiprakaraṇa* [128] of Āryadeva	8047_10 = 8047_11	6*r*-7*r*, 8*v*, 9*r*	MT 88	pl/i/hn/NAK 1-1697, NGMPP A 936/5
2	*Śucikaraṇa* of Kāṇeripā	↓	7*r*	↓	pl/i/hn
3	*Gītagovinda* of Jayadeva	7686_07; 7687_04, 06-07; 7688_05; 7689_03, 07-08; 7690_01, 7693_03	16*v*-23*v*, 1*v*, 2*r*-8*r*, 33*r*-38*r*, 39*v*, 9*r*-16*r*, 25*r*-32*r*, 8*v*-15*v*, 24*v*-31*v*, 1*v*-7*v*, 32*v*-38*v*, 39*r*, 17*r*-24*r*	↓	pl/i/bhu
4	*Mahākālatantrarāja*	6106_18	31*v*-34*v*	↓	pl/i/pb
5	*Muktāvalī* of Ratnākaraśānti	7686_08; 7687_03, 08; 7688_02-04, 06-08; 7689_02, 04-05; 7690_03-06, 08; 7691_03, 05-06; 7692_02-06, 08; 7693_01-02, 04	116	↓	pl/i/hn/NAK 4-19, NGMPP A 994/6
6	*Nāṭyalocana* of Trilocana	7687_02, 05; 7689_01; 7690_02, 07; 7691_01, 04, 07-08; 7692_01	32	↓	pl/i/hn
7	*Śatasāhasrikā Prajñāpāramitā* [129]	6106_05-08; 6146_02; 6570_15-16	18	↓	pl/i/ra

[128] This MS (listed in the NAK as "Bauddhadharmaślokasaṅgraha") has been used by Haraprasad Sastri and by Prabhubhai Bhikhabhai Patel for their editions of the work (1898, 1949). On the basis of this and other MSS a new edition is underway by H. Isaacson and F. Sferra. Reproductions made by the NGMPP in 1984 reveal that folio 7*r* of the *Śucikaraṇa* is still included among the leaves of the *Cittaviśuddhiprakaraṇa*. The *Śucikaraṇa* has been published in *Dhīḥ* 46 (2008): 131-141, but on the basis of a single codex kept in Baroda (Gaekwad Oriental Institut MS 13267).

[129] These are scattered leaves, photographed only because they contain images. No number is visible on the margins.

8	*Līlāvaïkahā* [130] of Koūhala (Skt. Kutūhala)	7682_01-02, 05, 07-08; 7683_01-08; 7684_01-03, 05-08; 7685_01-07; 7686_01-03; 7687_01; 7688_01; 7689_06; 7691_02; 7692_07	77	↓	pl/i/damaged/Nāgarī/NAK 1-1697, NGMPP A 39/10

3.7. Paper MSS (c. 29/30 × 15 cm) [131]

	Title	Author	Original No.	List No.	fols.	Further information
1	*Niśvāsatattvasaṃhitā* [132]		—	Tucci sscr 2	2-3, 6-97	i/de
2	*Ḍākārṇavamahāyoginītantrarāja*		1	Tucci sscr 3	1-125	c/ne
3	*Guṇakāraṇḍavyūha* [133]		2/XIV	↓	1-97	i/ne
4	*Pañcarakṣā*		3/XIX	↓	1-137	c/ra/illustrated
5	*Śākyarājadurgatipariśodhanapūjāvidhāna* [134]		—	↓	1-53	c/ne/illustrated
6	*Saṃvarodayatantra* [135]		—	Tucci sscr 4	1-78	c/ne
7	*Daśabhūmīśvarasūtra*		4/XVIII	↓	1-116	c/ne
8	*Guhyasamayasādhanamālā*: [136]		5	↓	1-76	c/ne
	1. *Vajrayoginīmukhāgama*	Indrabhūti			$1v_1$-$3r_5$	
	2. *Vajravārāhīsādhana*	Lūyīpāda			$3r_5$-$5r_3$	
	3. *Vajravārāhīsādhana*	Advayavajra			$5r_3$-$6r_3$	
	4. *Saṃkṣiptavajravārāhīsādhana*	[Vilāsavajra ?]			$6r_3$-$6v_8$	
	5. *Abhisamayamañjalī* [°*mañjarī*]	Śākyarakṣita			$6v_8$-$21r_8$	

[130] I owe the identification of this text to Diwakar Acharya, who has pointed out to me that this MS has many variant readings, some of which are not available in any of the MSS Upadhye used for his edition of the text (1949).

[131] The MSS listed in § 3.7 come from Nepal, except perhaps for the *Rāyaparasaraṇī* and the *Śrīrāyaparasaṇīsūtra*. All MSS labelled "FGT" are bound with hard-cover.

[132] This is an incomplete apograph of MS NAK 1-277 (*śaivatantra* 103), NGMPP A 41/14. The copyist tried to produce a facsimile of the original — each folio has the same number of lines as the original, and each successive line contains the same number of *akṣaras* as the original. It measures 48.5 × 9.5 cm. Content: *Mukhāgama* $2r_1$-$18v_6$, *Mūlasūtra* $18v_6$-$23v_1$, *Uttarasūtra* $23v_1$-$29r_5$, *Nayasūtra* $29r_5$-$41r_4$, *Guhyasūtra* $41r_4$-$97v$. The MS ends abruptly in the middle of the prose between 14.104 and 14.105 with the following words, which I transcribe verbatim: *atha śrotāñjanam ādāya plakṣapatraiḥ saptabhiḥ pithāya sahasraṃ saṃpātābhihutaṃ kṛtvā sahasrābhitañ ca te...* (fol. $97v_6$). Cf. p. 78, Figs. 22-25.

[133] The MS ends in the mid of the 12th *prakaraṇa* with the following words: *pāpānāṃ deśanāṃ kṛtvā dhṛtvā puṇyānumodanāṃ* || *saṃbodhipraṇidhiṃ* (fol. $97v_1$; cf. Chandra 1999: 142).

[134] A folio is reproduced in Tucci 1931a: 510.

[135] The MS ends abruptly at fol. 77*v* with the following words: *iti śrīherukābhidhānamahātaṃtrarājatrilakṣoddhṛtasahajopādayakalpe śrīmahā* || O || *samvarodayatantrarājasarvvayoginīrahasyarvi* [*sic*].

[136] The MS (14 × 46 cm) is apparently complete, but there were probably gaps in the original. On this collection, see the excellent study by Elizabeth English (2002).

6. *Raktavajravārāhīsādhana*		$21r_8$-$22r_2$
7. *Dvādaśabhujavajravārāhīsādhana*		$22r_2$-$24r_2$
8. *Vajrayoginīsādhana*	[Virūpa ?]	$24r_3$-$24r_9$
9. *Guhyavajravilāsinīsādhana*	Śabara	$24v_1$-$29v_4$
10. *Vajravārāhīsādhana*	Umā<pa>tideva	$29v_4$-$39r_1$
11. *Oḍḍiyāṇavinirgatavajrayoginīsādhana*		$39r_1$-$39r_8$
12. *Vajrayoginīmatena Gopyahomavidhiḥ*	Buddhadatta	$39r_8$-$39v_8$
13. *Pradīpāhūtividhi*	Indrabhūti	$39v_8$-$41r_4$
14. *Sarvārthasiddhisādhana*	Advayavajra	$41r_4$-$41v_6$
15. *Trayodaśātmikāvajraḍākinīvajravārāhīsādhana*	[Advayavajra ?]	$41v_6$-$45v_8$
16. *Ūddhvapādaśuklavajrayoginīsādhana*		$45v_8$-$46r_5$
17. *Vajravārāhīkalpa*		$46r_5$-$46v_3$
18. *Vajrayoginīsādhana*	[Śabara ?]	$46v_3$-$47r_2$
19. *Vajrayoginīsādhana*	[Virūpa ?]	$47r_2$-$47v_6$
20. *Vidyādharīkramavajrayoginīsādhana*	[Śabara ?]	$47v_6$-$48r_4$
21. *Vidyādharīvajrayoginyārādhanavidhi*		$48r_4$-$50r_9$
22. *Lakṣmīsādhana*	[Lakṣmī ?]	$50r_9$-$51r_8$
23. *Trikāyavajrayoginīvīta-cchinnamastāsādhana* (*sic*)	Virūpa	$51r_8$-$52r_6$
24. *Piṇḍārthāḥ Ṣoḍaśaślokās Tri<kā>yavajrayoginyāḥ*	Virūvā [*sic*]	$52r_6$-$53r_3$
25. *Trikāyavajrayoginīstutipraṇidhāna*	Virūvā [*sic*]	$53r_3$-$54r_5$
26. *Vajrayoginīsādhana*		$54r_5$-$54r_6$
27. *Saṃkṣiptavajravārāhīsādhana*	Vilāsavajra	$54r_6$-$54v_6$
28. *Vajrayoginīsādhana*	[Virūpa ?]	$54v_6$-$55r_5$
29. *Vajravārāhīsādhana*	Advayavajra	$55r_5$-56 (*ka*) v_2
30. *Binducūḍāmaṇir nāma Svādhiṣṭhāna-kramaḥ*	Sahajāvalokanasamādhivajra	56 (*ka*) v_2-56 (*kha*) v_2
31. *Paramagambhīrakaraṃkatoraṇakrama-vajrayoginīsādhanasvādhiṣṭhānakrama*	[Dhyāyīpāda ?]	$56v_2$-$59r_2$
32. *Paramagāmbhīropadeśavajrayoginyāḥ Karaṃkatoraṇakramaḥ Svādhiṣṭhānam*	Dhyāyīpāda	$59r_2$-$62v_6$
33. *Indrabhūtikrameṇa Vajrayoginīsādhanam*	Vajayavajra *sic* for Vijayavajra	$62v_6$-$64r_5$
34. *Kūrmapatanakrameṇa Vajrayoginī-sādhanam*		$64r_5$-$64v_6$

	35. *Oḍḍiyānasvādhiṣṭhānakrama-vajrayoginīsādhana*	Virūpāda			$64v_6$-$65r_4$	
	36. *Āryaśuklavajravārāhyāḥ Sādhanam*				$65r_4$-$65v_4$	
	37. *Vajravārāhyā Homavidhiḥ*				$65v_4$-$66r_4$	
	38. *Vajravārāhīsādhana*				$66r_4$-$66v_5$	
	39. *Vajravārāhīkalpa*				$66v_5$-$67r_2$	
	40. *Vajrayoginīpraṇāmaikaviṃśikā*				$67r_2$-$67v_5$	
	41. *Vajravilāsinīstotra*	Vibhūticandra			$67v_5$-$68v_5$	
	42. *Svādhiṣṭhānakumārītarpaṇavidhi*				$68v_5$-$69r_4$	
	43. *Indrajitkramavajrayoginīsadhana*				$69r_4$-$69v_1$	
	44. *Ḍākinīguhyasamayasādhana*	[Anaṅgayogin ?]			$69v_1$-$74r_3$	
9	*Vimalaprabhā*	Puṇḍarīka	—	Tucci sscr 5	1-162	i/de
10	*Vimalaprabhā* [137]	Puṇḍarīka	—	Tucci sscr 6	1-156	i/de
11	*Laghukālacakratantra*		—	↓	1-62	c/de
12	*Laghukālacakratantra*		6	↓	1-190	c/ra
13	*Rāyaparasaraṇī* [138]		8	↓	1-33	c/Nāgarī
14	*Rājapraśrīsūtravṛtti*	Malayagiri	11	Tucci sscr 7	1-109	c/Nāgarī
15	*Śrīrāyaparasaṇīsūtra*		10	↓	2-43	i/Nāgarī
16	*Saṃvarodayatantrapadminī* [139]	Ratnarakṣita	12	↓	1-35	i/de
17	*Ekallavīranāmaśrīcaṇḍamahāroṣaṇatantra* [140]		13	↓	1-46	c/de
18	*Abhisamayālaṅkāranāmaprajñāpāra-mitopadeśaśāstra*		14	↓	1-11	c/de
19	*Kṛṣṇayamāripañjikā* (*Ratnāvalīpañjikā*) [141]	Kumāracandra	22	↓	1-42	i/de
20	*Kṛṣṇayamāripañjikā* (*Sahajālokapañjikā*) [142]	Śrīdhara	15/LVIII	↓	1, 7-17	i/de

[137] This MS is the apograph of the previous one (3.7.9). Both MSS end with the compound: *prajñādharmodayastho* (cf. ed. vol. 2, p. 119_{32}). A folio is reproduced in Sferra 1995: 364.

[138] Colophon: *iti rāyaparasaṇiyaṃtaparaṃgāni samāptāni* || *ba* ||.

[139] This MS ends at the commentary on the 13th chapter with the following words, which I transcribe verbatim: *uktaṃ hy anantamukhanirhāradhāraṇyāṃ — na cintā cintaye cintyā na cintyā ma cintyā naiva cintayet cintaye na vicintaye tataḥ prāpsya nidhāriṇīm iti atrāpi trayatriṃśo — yadā hi spṛṣyate tatvaṃ sarvacintam acintayā* (= st. 10ab). Cf. D 1420, P 2137.

[140] In this MS there are two folios that bear the number 32.

[141] The text ends at the commentary on 17.24 with the following words, which I transcribe verbatim: *mahāsukhasvabhāvaṃ yat citta tan nairātmyadharmapratibhāsamānākārasvabhāvatvāt* || *nisvaradharmyanākāram ity artha* || *ga...* (fol. $42v_2$; cf. ed. p. 133).

[142] I owe the identification of this work to Kuranishi Kenichi, who has also kindly pointed out to me that the first folio contains the beginning of the *Dīrghanakhaparivrājakaparipṛcchā* (D 342) and that this MS is a copy of IASWR MS MBB-II-150-153. "This MS has the text from chapter 1 (just after the end of folio 6*v* of the IASWR manuscript) up to part of chapter 6. The copyist marked the place where the original manuscript folio ends like [6-1] (= 6*r*). There are many interesting and significant sentences like quotations, such as the quotation from the *Sarvarahasya*, from Jñānapāda's *Samantabhadrasādhana* and so on, especially in chapter 1" (Kuranishi, personal communication). Beginning (verbatim): *oṃ namo buddhāya . evaṃm mayā śrutam ekasmin samaye bhagavān rājagṛhe mahānagare*

21	*Cakrasaṃvarapañjikā* [143]	Jayabhadra	16/XXII	↓	1-30	c/de
22	*Rāmavinoda* [144]	Rāmacandra	26	Tucci sscr 8	2-146, 149-244	i/de
23	*Piṅgalaṭīkā* (*Tattvaprakāśikā*) [145]	Yādavendra	—	↓	1-98	c/de
24	*Kapphiṇābhyudayakāvya* [146]	Śivasvāmin	18	Tucci sscr 9	1-31	c/de
25	*Marmakalikā* [147] (*Tattvajñānasaṃsiddhipañjikā*)	Vīryaśrīmitra	21	↓	2-29	i/de
26	*Saṃvarodayatantrapadminī* [148]	Ratnarakṣita	23	↓	1-41	i/de
27	*Vasantatilakā*	Kṛṣṇācārya	23bis	↓	1-3, 5, 20-29	i/de
28	*Pāramitāsamāsa* [149]	Āryaśūra	24	↓	19	c/de
29	*Laghutantraṭīkā* (*Piṇḍārthavivaraṇa*) [150]	Vajrapāṇi	25	Tucci sscr 10	1-21, 23-40, 42-43, 45-70	i/de
30	*Vimalaprabhā* (Fragments) [151]	Puṇḍarīka	—	↓	1-13	i/de
31	*Abhisamayālaṅkārāloka*	Haribhadra	20	Tucci sscr 11	1-270	c/de
32	*Arthaviniścaya*		IV	Tucci sscr 12	1-28	c/de
33	*Abhisamayālaṃkāravṛtti* [152]	Vimuktisena	—	Tucci sscr 13	1-156, 1-19, 21	c, with lacunae/de
34	*Vimalaprabhā* (Fragment) [153]	Puṇḍarīka	—	↓	1-12	i/de
35	*Advayavajrasaṅgraha*:	Advayavajra	27	↓	1-23	c/de
	1. *Kudṛṣṭinirghātana*				$1v_1$-$6r_1$	
	2. *Mūlāpattayaḥ*				$6r_1$-$6r_9$	
	3. *Tattvaratnāvali*				$6r_9$-$9v_8$	

viharati sma (fol. $1v_1$); ...*yā vācyavācakalakṣaṇaṃ sambandho arthāt kathitaḥ* (fol. $7r_1$). End: *aṣṭakoṣṭeṣu* [*sic*] *nyāsaḥ ayaṃ punar abhicāramātra iti antyādau tu yathā* (fol. $17v_{10}$).

[143] This is a transcript of NAK 3-365, NGMPP B 30/41.

[144] Missing folios: 1, 147-148.

[145] Beginning: *śrīguruguṇeśāya namaḥ* [...] *śrīpiṅgalaphaṇibhaṇitaṃ chaṃdo-granthaṃ* [...] *vivṛṇoti yādavendraḥ sajjanacetevinodāya* (*sic*) || (fol. $1v_{1\text{-}3}$); colophon: *śrīyādavendrabudharājendradaśāvadhānamahācāryaviracitāyāṃ piṅ-galatatvaprakāśikāyāṃ ṭīkāyāṃ varṇavṛttākhyo dvitīyaḥ paricchedaḥ* || || *samāptā piṅgalaṭīkātatvaprakāśikākhyeyaṃ* || || *śubham astu sarvajagatāṃ* || || *śubham* ||.

[146] The MS has several lacunae. There is also an extra folio, unnumbered, with only two lines.

[147] Only the first leaf is missing. The copyist informs us that the original MS was in Maithilī script: *ādivavaṇḍita . maithilākṣaralikhitatāḍapatragranthaprati-līpiḥ* (*sic*).

[148] The commentary covers the chapters 18-32. In the colophon, which I transcribe verbatim, we read: *iti śrīsamvarodayamahātantrarājasya padmanīnāmapañji-kā samāptā* || || *kṛtir iyaṃ śrīmahāpaṇḍitabhikṣuśrīratnarakṣitapādānām iti śubha<m>* || || *saṃvat 782 vaiśāṣakṛṣṇāmāvāsyāṃ srījayamunilikhitaḥ saṃpūrṇaṃ yātaḥ* || *śubhaṃ* ||. This MS is almost certainly an apograph of the MS listed by Takaoka Hidenobu as CA-17 (1981: 31), which has exactly the same colophon (fol. $49r_{11}$). In Takaoka's catalogue, the year is misrecorded as NS 732.

[149] The MS is complete but the first leaf was missing in the original.

[150] The MS contains two leaves numbered 11 and 17. It corresponds to siglum A_1 in Cicuzza's edition. For a brief description, see Cicuzza 2001: 27-28.

[151] The fragments correspond to ed. vol 1, pp. 237_{19}-238_{20}, 240_1-241_{13}, 256_{12}-258_4, 269_7-271_{14}; vol. 2, pp. 7_{11}-9_9, 20_{16}-22_9, 65_{23}-68_6, 90_1-91_{26}.

[152] Apograph of NAK 5-55, NGMPP A 37/9 (see above, MS 3.2.18).

[153] The fragment corresponds to ed. vol 1, pp. 53_{21}-65_{20}.

	4. *Pañcatathāgatamudrāvivaraṇa*				$9v_8$-$11r_{11}$	
	5. *Sekanirdeśa*				$11r_{11}$-$12v_3$	
	6. *Caturmudrā*				$12v_4$-$14r_7$	
	7. *Sekatānvayasaṅgraha*				$14r_7$-$16r_2$	
	8. *Pañcākāra*				$16r_2$-$17v_7$	
	9. *Māyānirukti*				$17v_7$-$18r_3$	
	10. *Svapnanirukti*				$18r_3$-$18r_{10}$	
	11. *Tattvaprakāśa*				$18r_{10}$-$18v_8$	
	12. *Apratiṣṭhānaprakāśa*				$18v_8$-$19r_5$	
	13. *Yuganaddhaprakāśa*				$19r_5$-$19v_1$	
	14. *Mahāsukhaprakāśa*				$19v_1$-$20r_2$	
	15. *Tattvaviṃśikā*				$20r_2$-$20v_6$	
	16. *Mahāyānaviṃśikā*				$20v_6$-$21r_9$	
	17. *Nirvedapañcaka*				$21r_9$-$21v_4$	
	18. *Madhyakaṣaṭka* (*sic*)				$21v_4$-$21v_9$	
	19. *Premapañcaka*				$21v_9$-$22r_2$	
	20. *Tattvadaśaka*				$22r_2$-$22r_9$	
	21. *Amanasikārādhāra* [154]				$22r_9$-$23r_9$	
36	*Kāvyādarśa* [155]	Daṇḍin	27	↓	1-9*r*	i/de
37	*Āryāvalokiteśvaravajroli* [156]		27	↓	9*v*	c/de
38	*Sarvatathāgatatattvasaṃgraha* (Fragment) [157]		27	↓	1-13	i/de
39	*Paramārthastava* and °*ṭīkā* [158]	Nāgārjuna	XX	↓	1-4	c/de
40	*Niraupamyastava* and °*ṭīkā* [159]	Nāgārjuna	XXI	↓	1-7	c/de
41	Unidentified commentary on the *Samvarodayatantra* [160]		—	↓	2-4	i/de

[154] The colophon and final stanzas are contained in the leaf $23r_9$-v_3.

[155] This MS comprises fragments with lacunae from 2.214b to 3,120c. The original MS was numbered 25-26, 30-31, 36-41, 43.

[156] I owe this identification to Iain Sinclair, who is also working on the edition of this short text. It is worth noting that this work forms part of the same codex as the previous text (3.7.36), just as in Kaiser 160 [old] / 153 [new], NGMPP C 17/4, of which it is probably the apograph.

[157] The fragment, which reproduces the leaves 10-19 of the original MS, comprises the text between st. 2723 and st. 2960.

[158] This MS, which has been used by Tucci for his edition of the text (1932: 312-321), also contains an anonymous commentary (*akāriṭīkā*). A palmleaf MS containing the same text is kept in the Tokyo University Library (MS 340). It has been reproduced in Lindtner 1987: 324-327. Matsunami attributes this text to a certain Sammantadācārya Śiromaṇi (1965: 122), but *sammanta* is a misreading of *samyaksad°*; the *ācārya* Śiromaṇi was probably the owner of the codex. It should be noted that in Tucci's MSS the stanzas which have been inserted in the commentary are not in the right place. They have been routinely placed in the middle of each page, probably for presentational reasons, even though we would expect that each stanza precedes the relevant part of the commentary.

[159] This MS, which has been used by Tucci for his edition of the text (1932: 322-325), also contains an anonymous commentary (*akāriṭīkā*). See above, note 158. Cf. also Lindtner 1987: 300-308.

[160] In some points this fragment resembles the *Padminī* by Ratnarakṣita. Beginning (verbatim): *prabhṛtir ādir yeṣāṁ vītarāgā ... pramukhāḥ* [...] *yad uktam*

42	*Arthaviniścayasūtranibandhana* [161]	Vīryaśrīdatta	III	FGT U^{I} 64	1-87	i/de
43	*Ekallavīratantrapañjikā* [162]	Mahāsukhavajra	VII	FGT V^{I} 148	1-41	c/de
44	*Āryamahāsahasrapramardanī-mahāyānasūtra* [163]		VI	FGT V^{I} 154	1-49	c/ne
45	*Khasamā Khasamatantraṭīkā* [164]	Ratnākaraśānti	XLVI	FGT V^{I} 262	1-23	c/de
46	*Katipayākṣarā Herukābhyudayapañjikā* [165]	Kumāracandra	LVII	FGT V^{I} 262	1-22	c/de
47	*Kalparājamahātantra* [166]		—	FGT V^{I} 263	1-160	c/de
48	*Vasantatilaka* [167]	Daśabalācārya	XLVIII	FGT V^{I} 264	1-19	c/de
49	*Ḍākinīvajrapañjaraṭippaṇī* [168]		LI	FGT V^{I} 264	1-18	c/de
50	*Hevajrasādhanavajrapradīpa* [169]	Suratapāda	—	FGT V^{I} 265	1-24	c/de
51	*Catuṣpīṭhapañjikā* [170]	Durjayacandra	XLV	FGT V^{I} 266	1-55	c/de
52	*Hevajratantra* [171]		XXIII	FGT V^{I} 267	1-40	c/ne
53	*Sarvatathāgatatattvasaṃgraha* [172]		L.IV.18/II	FGT W^{I} 65	1-97 + 1-96	i, several lacunae/de

asādhāraṇaguhyayogatantre || *anandaḥ* (*sic*) *samantabhadro bhavatītyādi* (fol. $2r_{1,3}$). End: *vinā mantroddhāraṃ bhramasaṃbhavād uddhārapraśnadvayamantrāṇām udayo 'smād iti mantrodaya āli* (fol. $4v_{10}$).

[161] In the cover the MS is labelled as "Arthanirdesa". The codex, which has some lacunae (e.g., fols. 36*v* and 48*v*), ends at fol. $87r_{7\text{-}9}$ with the following words: *cittavivekaḥ* | *punar akuśalavitarkkavivarjanaṃ . tatpratipādayann āha* | *dhyāyata bhikṣavo . mā pramadyadhvami iti* (*sic*) || *upadeśaka evāhaṃ pratipatyā* (*sic*) *tu yuṣmābhi* (cf. Samtani 1971: $311_{1\text{-}2}$).

[162] In the last folio of the MS there is a note written in pencil: "Corretto coll'originale 25.VI.29 Tucci". On the cover there is the label "Ekallavira". It is probably an apograph of NAK 3-402, vi *bauddhatantra* 19, NGMPP B 31/7.

[163] The title on the cover is simply "Pramardini"; cf. D 558/1059.

[164] In the last folio of the MS there is a note written in red pencil: "Corretto da copia appartenente al Guruji 2.VII.29". Cf. D 1424/P 2141. Probably this is a copy of Kaiser 227, NGMPP C 25/8 (see above, MS 3.5.26).

[165] *Śrīherukābhyudayamahāyoginītantrarājakatipayākṣarā Pañjikā* (= D 1421). In the last folio of the MS there is a note written in pencil: "Corretto da originale di Gen. Kaiser Kat. 6.VII.29". Probably this is a copy of Kaiser 229, NGMPP C 26/2 (see above, MS 3.5.20).

[166] "This work is a late Nepalese compilation made up entirely of extracts from other texts. Its chapter 4 contains a separate transmission of the *Nānāsiddhopadeśa* published in *Dhīḥ* 18: 15-18). Chapter 10 contains the *Maṇḍalagāthāṭippaṇī*" (I. Sinclair, personal communication).

[167] Beginning: *namaḥ śrīsadgurucaraṇābjabindubhyaḥ* || (fol. $1v_1$); end (verbatim): *iti vasantatilake mahāsukhanirmmāṇasambhogaliṅgena pūrvakaḥ śrīherukavasantaḥ* || || *vajravārāhivasantatilakāsmṛtākhyānanirddeśo daśamaḥ* || *10* || *iti vasantatilakagītagraṃthītaśrīmatchrīdaśavalācāryena iti* || *ya dharmā* [...] fol. $19r_{6\text{-}8}$) [...] *yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśaṃ likhitaṃ mayā* || *yadi śuddham aśuddhaṃ vā mama dośo na dīyate* || *śubham* || ❁ || *bhūyāt* ||.

[168] In the last folio there is a note written in pencil: "Collezione Generale Kaesar Sher Sham". This is possibly a copy of the palmleaf Kaiser 230, NGMPP C 26/3 (NGMPP A 142/16 is an apograph of the latter). See above MS 3.5.4.

[169] *Hevajrasādhanasya Vajrapradīpanāmaṭippaṇīviśuddhi* (= D 1237). Beginning: *namaḥ śrīhevajrāya* <|> *śrīhevajraṃ praṇamyādau nistaraṅgasvarūpiṇam* <|> *utpattikramam āśritya viśuddhir vakṣyate sphuṭam* ||. End: *ity āryasaroruhapādaviracitta*[*sic*] *śrīhevajrasādhanasya vajrapradīpānāmaṭippaṇī viśuddhiḥ samāptā* || || *kṛtir iyaṃ paṇḍitācāryaśrīmatsuratapādānām iti* || ||. The text continues with the famous verse on causation "*ye dharmā hetuprabhavā* [...]".

[170] In the last folio of the MS there is a note written in pencil: "8.VII.29".

[171] This MS has been used by David Snellgrove for the *editio princeps* of the text (1959: part 2, MS A, p. VII).

[172] This codex is an apograph of MS Kaiser 143, NGMPP C 14/20, which has been published in facsimile by Chandra and Snellgrove (1981), and which was the basis of the editions by Yamada (1981) and Horiuchi (1983). On the cover this MS is labelled as "Mahasamaya Kalparaja". The two parts of the codex end in the following way: *gāḍhamuṣṭinibandhāc ca mahāmudrāḥ prakalpitā iti* || *atha vajrakulaguhyasamayamudrābandho bhavati* || *guhyamuṣṭisamudbhūtāḥ samayāgraḥ prakīrttitāḥ* | (fol. $97r_9\text{-}v_1$); *sarvatāthāgataṃ guhyaṃ mahāyānābhisaṃgraham iti* || [illegible] || *idam avoca...... bhagavato bhāṣitam abhyanandann iti* || ❁ || ❁ || ....*traṃ samāptam* || (fol. $96v_{3\text{-}5}$).

Vimalaprabhā (MS 3.4.1)

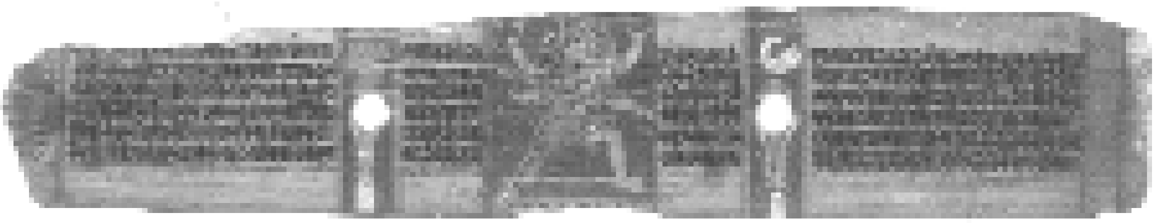

Fig. 18. Chapter 1, fol. 1*v* (AAC 001)

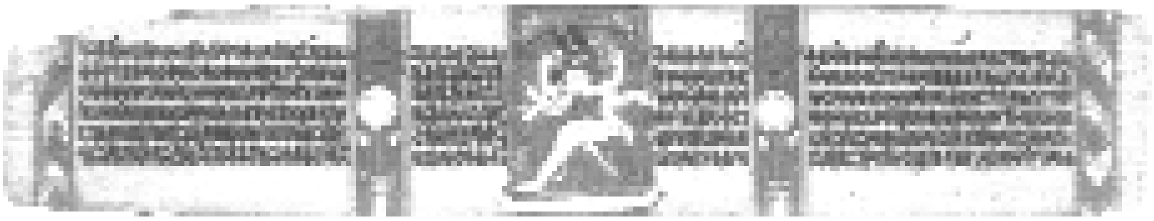

Fig. 19. Chapter 2, fol. 2*r* (AAC 107)

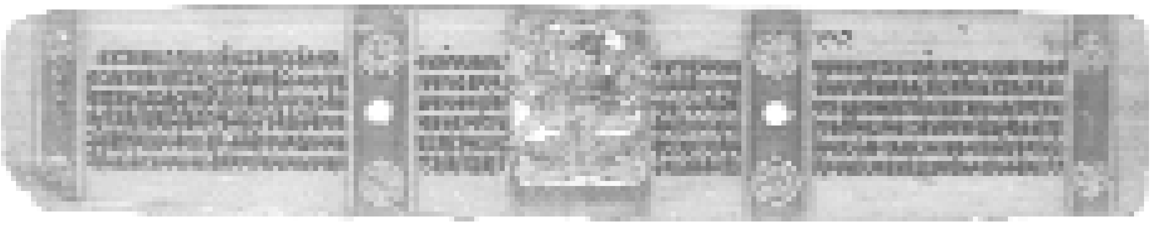

Fig. 20. Chapter 3, fol. 1*v* (AAC 213)

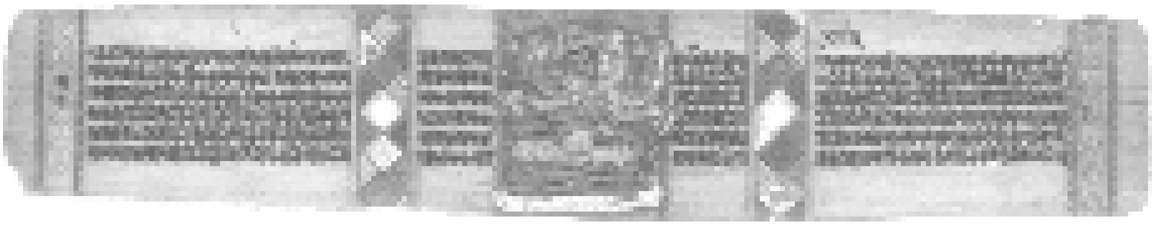

Fig. 21. Chapter 4, fol. 1*v* (AAC 278)

3.8. Contents of CDs 01-51

CD	File	Title/Author	Fols.
		Pramāṇavārttikālaṃkāra of Prajñākaragupta	
MT 01	A 01 (= A 05)		16*r*-30*r*
	A 02 (= A 09, 10; E 01)		1*v*, 2*r*-15*r*
	A 03 (= A 04)		31*r*-45*r*
	A 04 (= A 03)		↓
	A 05 (= A 01)		16*r*-30*r*
	A 07		46*r*-60*r*
	A 08 (= A 14)		61*r*-75*r*
MT 02	A 09 (= A 02, 10)		1*v*, 2*r*-15*r*
	A 10 (= A 02, 09)		↓
	A 11		91*r*-105*r*
	A 12		106*r*-120*r*
	A 13		76*r*-90*r*
	A 14 (= A 08)		61*r*-75*r*
	A 15 (= A 16)		121*r*-135*r*
MT 03	A 16 (= A 15)		↓
	A 17		136*r*-150*r*
	A 18		151*r*-165*r*
	A 19		166*r*-180*r*
	A 20		181*r*-195*r*
	A 21		196*r*-210*r*
	A 22		211*r*-225*r*
MT 04	A 23		226*r*-240*r*
	A 24		241*r*-255*r*
	A 25		256*r*-270*r*
	A 26		271*r*-285*r*
	A 27 (= A 30)		2*v*-16*v*
	A 28		301*r*-314*r*
	A 30 (= A 27)		2*v*-16*v*
MT 05	A 31		31*v*-17*v*
	A 32		46*v*-32*v*
	A 33		61*v*-47*v*
	A 34		76*v*-66*v*, 64*v*-65*v*, 63*v*-62*v*
	A 35		90*v*-83*v* (*ka*), 83*v* (*kha*)-77*v*
	A 36		91*v*-105*v*
	A 37		106*v*-120*v*
MT 06	A 38		121*v*-135*v*
	A 39		136*v*-150*v*
	A 40		151*v*-165*v*
	A 41		166*v*-180*v*
	A 42		181*v*-195*v*
	A 43		196*v*-210*v*
	A 44		211*v*-225*v*
MT 07	A 45 (= A 46)		226*v*-240*v*
	A 46 (= A 45)		↓
	A 47		241*v*-255*v*
	A 48		256*v*-270*v*
	A 49		271*v*-285*v*
	A 50		286*v*-300*v*
	A 51 (= A 52)		314*v*-301*v*
MT 08	A 52 (= A 51)		↓
		Yogācārabhūmi of Asaṅga	
	B 01		1*v*, 2*r*-18*r*
	B 02		19*r*-23*r*, 25*r*, 24*r*, 26*r*-36*r*
	B 03		37*r*-54*r*
	B 04		55*r*-72*r*
	B 05		73*r*-90*r*
	B 06		91*r*-108*r*
MT 09	B 07		109*r*-126*r*
	B 08		127*r*-144*r*
	B 09 (= B 10)		145*r*-156*r*

CD	File	Title/Author	Fols.
	B 10 (= B 09)		↓
	B 11		2*v*-19*v*
	B 12		20*v*-23*v*, 25*v*, 24*v*, 26*v*-36*v*
	B 13		37*v*-54*v*
MT 10	B 14		55*v*-72*v*
	B 15		73*v*-90*v*
	B 16		91*v*-108*v*
	B 17		109*v*-125*v*, 126*r*
	B 18 (= B19)		127*v*-144*v*
	B 19 (= B 18)		↓
	B 20 (= B 21)		145*v*-156*v*
MT 11	B 21 (= B 20)		↓
		Guhyasamājapradīpoddyotana (*Ṣaṭkoṭivyākhyā*) of Candrakīrti	
	BB 01		1*v*, 2r-32*r*
	BB 02		33*r*-64*r*
	BB 03		65*r*-96*r*
	BB 04		97*r*-128*r*
	BB 05		129*r*-160*r*
	BB 06		161*r*-176*r*
MT 12	BB 07		2*v*-33*v*
	BB 08		34*v*-65*v*
		Pramāṇavārttikasvavṛttiṭīkā of Karṇakagomin	
	F 01		63*r*-77*r*
	F 02		78*r*-92*r*
	F 03		93*r*-107*r*
	F 04		108*r*-122*r*
	F 05		123*r*-137*r*
MT 13	F 06		138*r*-152*r*
	F 07		153*r*-167*r*
	F 08		168*r*-182*r*

CD	File	Title/Author	Fols.
			A**v*, 131*v*, 3**v*, B**v*, 128*v*
		Abhidharmakośabhāṣya of Vasubandhu	
	M 01		28*r*-57*r* (chapter 3)
	M 02		58*r*-69*r* (chapter 3), 1*v*, 2*r*-18*r* (chapter 2)
	M 03		19*r*-31*r*, 33*v*, 32*r*, 34*r*-48*r* (chapter 2)
	M 04		49*r*-63*r* (chapter 2), 1*v*, 2*r* 15*r* (chapter 1)
MT 18	M 05		16*r*-20r, 21*v*, 22*r*-28*r*, 29*v* (chapter 1), 1*v*, 2*r*-10*r*, 11*v*, 12*r*-16*r* (chapter 6)
	M 06		17*r*-20*r*, 21*v*, 22*r*-31*r*, 33*r*, 32*r*, 34*r*-45*r*, 46*v* (chapter 6)
	M 07		1*v*, 2*r*-11*r*, 13*r*, 12*r*, 14*r*-16r, 17*v* (chapter 8)
	M 08		3*v*, 2*v*, 4*v*-16*v* (chapter 9), 2*v*-8*v* (chapter 7)
		Dohākośagīti of Saraha	
	↓		2*v*-9*v*
		Abhidharmakośabhāṣya of Vasubandhu	
	M 09		9*v*-24*v* (chapter 7), 2*v*-15*v* (chapter 5)
	M 10		16*v*-34*v* (chapter 5), 2*v*-12*v* (chapter 4)
	M 11		13*v*-42*v* (chapter 4)
MT 19	M 12		43*v*-67*v* (chapter 4), 2*r*, 3*v*-6*v* (chapter 3)

	F 09	183*r*-198*r*
	F 10 (= F 11)	199*r*-213*r*
	F 11 (= F 10)	↓
	F 12	214*r*-217*r*, 2*v*-12*v*
MT 14	F 13	14*v*-28*v*
	F 15	45*v*-59*v*
	F 16	60*v*-74*v*
	F 17	75*v*-89*v*
	F 18	90*v*-104*v*
	F 19	105*v*-119*v*
	F 20	120*v*-134*v*
MT 15	F 21	135*v*-150*v*
	F 22	151*v*-165*v*
	F 23	166*v*-180*v*
	F 24	181*v*-195*v*
	F 25	196*v*-210*v*
	F 26	211*v*-217*v*
		Yogācārabhūmi (*Śrāvakabhūmi*) of Asaṅga
	GG 01	86*r*-93*r*, 73*r*-82*r*
MT 16	GG 02	83*r*-84*r*, 94*r*-102*r*, 104*r*-110*r*
	GG 03	111*r*, 103*r*, 112*r*-127*r*
	GG 04	129*r*-130*r*, 1**r*, A**r*, 131*r*, 3**r*, B**r*, 128*r*, 2**v*, 3*v*, 4*r*, 7*v*, 6*v*, 2*v*, 8*v*-10*v*
	GG 05[173]	11*v*-28*v*
	GG 06	29*v*-46*v*
	GG 07	47*v*-64*v*
	GG 08	65*v*-72*v*, 85*v*-93*v*, 73*v*
MT 17	HH 01	74*v*-84*v*, 94*v*-100*v*
	HH 02	101*v*-102*v*, 104*v*-111*v*, 103*v*, 112*v*-118*v*
	HH 03	119*v*-127*v*, 129*v*-130*v*, 1**v*,

	M 13	7*v*-36*v* (chapter 3)
	M 14	37*v*-66*v* (chapter 3)
	M 15	67*v*-69*v* (chapter 3), 2*v*-28*v* (chapter 2)
	M 16	29*v*-58*v* (chapter 2)
	M 17	59*v*-63*v* (chapter 2), 2*v*-20*v*, 21*r*, 22*v*-26*v* (chapter 1)
	M 18	27*v*-28*v* (chapter 1), 2*v*-10*v*, 11*r*, 12*v*-20*v*, 21*r*, 22*v*-29*v* (chapter 6)
MT 20	M 19	30*v*-31*v*, 33*v*, 32*v*, 34*v*-45*v* (chapter 6), 2*v*-11*v*, 13*v*, 12*v*, 14*v*-17*v* (chapter 8)
		Pramāṇavārttikavṛtti of Manorathanandin
	OO 01	80*v*-95*v* (*ka*), 95*v* (*kha*)-98*v*
	OO 02	99*v*-105*v*
		Tarkajvālānāmasūtra (*Madhyamakahṛdaya*) of Bhāviveka
	↓	1*r*, 9*r*-10*r*, 14*r*, 2*r*, 11*r*-13*r*, 15*r*, 4*r*, 16*r*, 17*r* (first half)
		Abhisamācārikā
	RR 01	44*v*-50*v*
		Pramāṇavārttikavṛtti of Manorathanandin
	RR 02	1*v*, 2*r*-20*r*
	RR 03	21*r*-41*r*
	RR 04	42*r*-62*r*
MT 21	RR 05	63*r*-82*r*

173 Negatives GG 05-06 are out of focus.

CD	File	Title/Author	Fols.
	RR 06		83*r*-105*r*
	RR 07		2*v*-21*v*
	RR 08		22*v*-40*v*
	RR 09		41*v*-60*v*
	RR 10		61*v*-79*v*
		Yogācārabhūmi (*Bodhisattvabhūmi*) of Asaṅga	
	TT 01		1*v*, 2*r*-42*r*
MT 22	TT 02		43*r*-84*r*
	TT 03		85*r*-126*r*
	TT 04 (= TT 05)		127*r*-168*r*
	TT 05 (= TT 04)		↓
	TT 06 (= TT 07)		169*r*-210*r*
	TT 07 (= TT 06)		↓
	TT 08		211*r*-252*r*
		Abhidharmakośabhāṣya of Vasubandhu	
MT 23	L 01		17*v*, 1*v*, 3*r*, 2*r*, 4*r*-16*r* (chapter 9), 18*v* (chapter 8), 1*v*, 2*r*-3*r* (chapter 7)
		Dohākośagīti of Saraha	
	↓		1*v*, 2*r*-9*r*
		Sarvaśuddhiviśuddhikrama (*Anuttarasandhi*) of Śākyamitra	
	Q 01		1*v*-7*v*
	Q 02		2*r*-7*r*

CD	File	Title/Author	Fols.
		Yuktipradīpa	
	↓		1*v*, 2*r*-3*r*
		Dāsarasāyana and °*ṭīkā*	
	C 02		2*v*-4*v*
		Triskandhadeśanā	
	↓		1*r*-2*r*
		Yuktipradīpa	
	↓		1*r*, 2*v*-3*v*
		Trivajraratnāvalīmālikāpañjikā of Kelikuliśa	
	CC 01		*verso*s basically
MT 26	CC 02		unreadable
	CC 03		↓
	CC 04		↓
	CC 05		↓
	CC 06		↓
		Adhyardhaśataka of Mātṛceṭa	
	D 01		1*v*, 2*r*-5*r*
	D 02		2*v*-5*v*
		Subhāṣitaratnakoṣa of Vidyākara	
MT 27	DD 01 (= DD 02)		1*v*, 2*r*-20*r*
	DD 02 (= DD 01)		↓
	DD 03		21*r*-41*r*
	DD 04		2*v*-21*v*
	DD 05 (= DD 06)		22*v*-41*v*
	DD 06 (= DD 05)		↓

		Yogācārabhūmi (*Bodhisattvabhūmi*) of Asaṅga	
	TT 09 (= TT 10)		253*r*-266*r*
	TT 10 (= TT 09)		↓
		Sarvajñasiddhi, *Sarvajñasiddhisaṅkṣepa* and *Īśvarāpākaraṇa* of Śaṅkaranandana	
	U 01		1*v*, 2*r*-14*r*, 16*r*-30*r*
		Tarkarahasya	
	U 02		2*r*-29*r*
		Yogācārabhūmi (*Bodhisattvabhūmi*) of Asaṅga	
MT 24	UU 01 [174]		2*v*-43*v*
	UU 02		44*v*-85*v*
	UU 03		86*v*-127*v*
	UU 04		128*v*-169*v*
	UU 05		170*v*-211*v*
	UU 06		212*v*-253*v*
	UU 07		254*v*-266*v*
		Vādarahasya	
MT 25	AA 01		1*v*, 2*r*-22*r*
	AA 02		23*r*-42*r*
	AA 03		2*v*-22*v*
	AA 04		23*v*-42*v*
		Dāsarasāyana and °*ṭīkā*	
	C 01		1*v*, 2*r*-5*r*
		Triskandhadeśanā	
	↓		1*v*-2*v*

[174] Negatives UU 01-06 are mostly out of focus.

		Pramāṇavārttikālaṃkāra of Prajñākaragupta	
	E 01 (= A 02, 09, 10)		1*v*, 2*r*-15*r*
		Samādhirājasūtra	
MT 28	E 02		17*r*-32*r*
	E 03		33*r*-48*r*
	E 04		49*r*-63*r*
	E 05		64*r*-78*r*
	E 06		79*r*-93*r*
	E 07		94*r*-108*r*
	E 08		2*v*-15*v*
		Abhidharmadīpavibhāṣāprabhāvṛtti of Vimalamitra	
MT 29	AAA 01		111*v*-113*v*, 116*v*-117*v*, 114*v*-115*v*, 80*v*, 126*v*, 128*v*, 130*v*, 134*v*-137*v*, 139*v*, 141*v*-143*v*,
	AAA 02		144*v*, 146*v*, 148*v*, 149*r*, 31*r*-39*r*, 41*r*-45*r*, 47*r*
	AAA 03		49*r*, 150*r*, 50*r*-51*r*, 91*r*-106*r*
	AAA 04		107*r*-113*r*, 116*r*-117*r*, 114*r*-115*r*, 80*r*, 126*r*, 128*r*, 130*r*, 134*r*-137*r*
	AAA 05 (= AAA 06)		139*r*, 141*r*-144*r*, 146*r*, 148*r*, 149*v*
	AAA 06 (= AAA 05)		↓
		Tridaṇḍamālā of Aśvaghoṣa	
	BBB 01		1*v*, 2*r*-20*r*
MT 30	BBB 02		21*r*-40*r*
	BBB 03		41*r*-60*r*

CD	File	Title/Author	Fols.
	BBB 04		61*r*-80*r*
	BBB 05		81*r*-100*r*
	BBB 06		101*r*-115*r*
		Saddharmaparikathā	
	↓		1*v*, 2*r*-5*r*
	BBB 07		6*r*-25*r*
	BBB 08		26*r*-45*r*
MT 31	BBB 09		46*r*-57*r*
		Tridaṇḍamālā of Aśvaghoṣa	
	↓		2*v*-9*v*
	BBB 10		20*v*-29*v*, 10*v*-19*v*
	BBB 11		30*v*-49*v*
	BBB 12		50*v*-69*v*
	CCC 01		111*v*-115*v*
		Saddharmaparikathā	
	↓		2*v*-16*v*
		Tridaṇḍamālā of Aśvaghoṣa	
	CCC 02		90*v*-106*v*, 108*v*-110*v*
		Saddharmaparikathā	
	CCC 03		17*v*-37*v*
MT 32	CCC 04		38*v*-56*v*, 57*r*
		Tridaṇḍamālā of Aśvaghoṣa	
	CCC 05		70*v*-89*v*

CD	File	Title/Author	Fols.
	DDD 14	(= DDD 01, 04)	9*v*, 8*v*
	DDD 15	(= DDD 06)	511*v*
		Caturaṅgasādhanaṭīkā (*Sāramañjarī*) of Samantabhadra	
	EE 01		1*v*, 2*r*-15*r*
	EE 02		16*r*-30*r*
	EE 03		31*r*-39*r*
		Kalyāṇakāmadhenu of Nāgārjuna	
	↓		1*v*, 2*r*-5*r*
		Śrīsarvarahasyanibandharahasyapradīpa of Ratnākaraśānti	
	↓		1*v*
	EE 04		2*r*-14*r*
		Samājamaṇḍalopayikā of Nāgabuddhi (aka Nāgabodhi)	
	↓		1*v*, 2*r*-5*r*, 6*v*, 7*r*
		Caturaṅgasādhanaṭīkā (*Sāramañjarī*) of Samantabhadra	
MT 35	EE 05		2*v*-15*v*
	EE 06		16*v*-30*v*
	EE 07		31*v*-38*v*
		Kalyāṇakāmadhenu of Nāgārjuna	
	↓		2*v*-4*v*

		Saddharmapuṇḍarīka	
	DDD 01	(= DDD 04, 14)	9*v*, 8*v*
		Saṅghabhedavastu	
	DDD 02	(= DDD 03, 13)	510*r*
	DDD 03	(= DDD 02, 13)	↓
		Saddharmapuṇḍarīka	
	DDD 04	(= DDD 01, 14)	9*v*, 8*v*
		Aṣṭādaśasāhasrikāprajñāpāramitā	
	DDD 05	(= DDD 07)	259*r*
		Saṅghabhedavastu	
MT 33	DDD 06	(= DDD 15)	511*v*
		Aṣṭādaśasāhasrikāprajñāpāramitā	
	DDD 07	(= DDD 05)	259*r*
		Aṣṭādaśasāhasrikā	
	DDD 08	(= DDD 09)	259*v*
	DDD 09	(= DDD 08)	↓
		Saṅghabhedavastu	
	DDD 10	(= DDD 11, 12)	511*r*
	DDD 11	(= DDD 10, 12)	↓
	DDD 12	(= DDD 10, 11)	↓
		Saṅghabhedavastu	
MT 34	DDD 13	(= DDD 02, 03)	510*r*

		Śrīsarvarahasyanibandharahasyapradīpa of Ratnākaraśānti	
	↓		2*v*-5*v*
	EE 08		6*v*-14*v*
		Samājamaṇḍalopayikā of Nāgabuddhi	
	↓		2*v*-7*v*
		Guhyasamājatantraṭīkā (*Candraprabhā*) of *Pramuditākaravarman	
	FF 01[175]		6 leaves
		Laghutantraṭīkā of Vajrapāṇi	
	↓		1*v*, 2*r*-15*r*
	FF 02		16*r*-30*r*, 32*r*-33*r*, 36*r*-39*r*
	FF 03		40*r*-45*r*, 48*r*, 46*r*-47*r*
		Guhyasamājatantraṭīkā (*Candraprabhā*) of *Pramuditākaravarman	
	↓		5 leaves
		Laghutantraṭīkā of Vajrapāṇi	
	↓		2*v*-7*v*
MT 36	FF 04		8*v*-27*v*
		Aṣṭasāhasrikāprajñāpāramitāsāratamānāmapañjikā of Ratnākaraśānti	
	G 01		1 unnumbered leaf,[176] 22*r*, 23*v*,

[175] Unfortunately, the numbers are not visible. At any rate, the *ductus* of the first folio on the top is different from that of the other leaves, either of FF 01 or FF 03. It is likely that this folio, which moreover is out of focus and barely readable, belongs to another text. The third and the fourth folios of FF 01 correspond to the second and the third folios of FF 03, which, however, are more readable. Here we have scattered leaves containing the commentary on parts of the 13th, 14th and 17th *paṭala*s of the *Guhyasamājatantra*.

[176] This unnumbered leaf contains a salutation formula and quotations from *Abhisamayālaṃkāra* 1, *Aṣṭasāhasrikāprajñāpāramitā* and *Abhidharmakośa* 3.56, 73; cf. Sāṅkṛtyāyana 1937: 25, where it is partially transcribed.

CD	File	Title/Author	Fols.
			24*r*, 28*r*-29*r*, 26*r*, 25*r*, 27*r*, 30*r*-34*r*, 38*r*-39*r*, 36*r*
	G 02		35*r*, 37*r*, 40*r*-44*r*, 48*r*-49*r*, 46*r*, 45*r*, 47*r*, 60*r*-62*r*, 73*r*
	G 03		74*r*, 78*r*-79*r*, 76*r*, 75*r*, 77*r*, 50*r*, 59*r*, 80*r*-84*r*, 88*r*-89*r*, 86*r*
	G 04		85*r*, 87*r*, 90*r*-94*r*, 98*r*-99*r*, 96*r*, 95*r*, 97*r*, 100*r*-103*r*
	G 05		22*v*-24*v*, 28*v*-29*v*, 26*v*, 25*v*, 27*v*, 30*v*-34*v*, 38*v*-39*v*
	G 06		36*v*, 35*v*, 37*v*, 40*v*-44*v*, 48*v*-49*v*, 46*v*, 45*v*, 47*v*, 60*v*-62*v*
MT 37	G 07		73*v*-74*v*, 78*v*-79*v*, 76*v*, 75*v*, 77*v*, 50*v*, 59*v*, 80*v*-84*v*, 88*v*-89*v*
	G 08		86*v*, 85*v*, 87*v*, 90*v*-94*v*, 98*v*-99*v*, 96*v*, 95*v*, 97*v*, 100*v*-103*v*
		Dharmottarapradīpa of Durvekamiśra	
	H 01		1*v*, 2*r*-15*r*
	H 02		16*r*-30*r*
	H 03		31*r*, 32*v*, 33*r*-45*r*
	H 04		46*r*-60*r*
	H 05		61*r*-75*r*
MT 38	H 06		76*r*-84*r*
		Hetubinduṭīkāloka of Durvekamiśra	
	↓		1*v*, 2*r*-6*r*
	H 07		7*r*-21*r*

CD	File	Title/Author	Fols.
		Abhidharmakośabhāṣya of Vasubandhu	
	I 08		4*r*-24*r*, 25*v* (chapter 7), 1v, 2*r*-8*r* (chapter 5)
	I 09		9*r*-34*r* (chapter 5), 1*v*, 2*r*-4*r* (chapter 4)
	I 10		5*r*-34*r* (chapter 4)
	I 11		35*r*-64*r* (chapter 4)
	I 12		65*r*-67*r* (chapter 4), 1*v*-2*v*, 3*r*-27*r* (chapter 3)
		Bhāvanākrama (I) of Kamalaśīla	
MT 42	II 01		20*r*-28*r*
		Fragments	
	↓		7 leaves
		Bhāvanākrama (I) of Kamalaśīla	
	II 02		2*r*-19*r*
		Fragments	
	↓		9 leaves
		Bhāvanākrama (I) of Kamalaśīla	
	LL 01		2*v*-27*v*
		Bhikṣuṇīvinaya of the Mahāsāṅghikalokottaravādins	
	MM 02		1*v*, 2*r*-20*r*
	MM 03		21*r*-40*r*
	MM 04		41*r*-60*r*

	H 08	22r-36r
	H 09	37r-48r, 56r, 55r, 54r
	H 10	53r, 52r, 51r, 50r, 49r, 63r, 62r, 61r, 60r, 59r, 58r, 57r, 64v-66v
	H 11	67v-69v, 70r
	Dharmottarapradīpa of Durvekamiśra	
	H 12	2v-16v
MT 39	H 13	17v-31v
	H 14	32v-46v
	H 15	47v-61v
	H 16	62v-76v
	H 17	77v-83v
	Hetubinduṭīkāloka of Durvekamiśra	
	↓	2v-9v
	H 18	10v-24v
	H 19	25v-39v
MT 40	H 20	40v-48v, 56v, 55v, 54v, 53v, 52v, 51v
	H 21 (= H 22)	50v, 49v, 63v, 62v, 61v, 60v, 59v, 58v, 57v, 64r-69r, 70v
	H 22 (= H 21)	↓
	Arthaviniścayasūtranibandhana of Vīryaśrīdatta	
	I 01	1v, 2r-12r, 14r,-16r
	I 02	17r-25r, 27r-32r
	I 03	33r-44r
	I 04	2v-12v, 14v-16v
MT 41	I 05	17v-25v, 27v-30v
	I 06	31v-44v

	MM 05	61r-80r
MT 43	MM 06	121r-130r
	MM 07	101r-120r
	MM 08	81r-100r
	MM 09	2v-21v
	MM 10	22v-41v
	MM 11	42v-61v
	MM 12	62v-81v
	Abhidharmasamuccayabhāṣya of Jinaputra	
MT 44	N 01	1v, 2r-30r
	N 02	31r-40r, 41v, 42r-60r
	N 03	61r-90r
	N 04	91r-120r
	N 05	121r-150r
	Jñānaśrīmitra's works	
	NN 01	C 70r-89r
	NN 02	C 90r-109r
MT 45	NN 03	C 110r-129r
	NN 04	C 130r-137r, A 2v-13v
	NN 05	A 14v-33v
	NN 06	A 34v-53v
	NN 07	A 54v-61v, B 2v-8v, C 3v, 2v, 4v-6v (*ka*)
	NN 08	C 6v (*kha*)-25v
	NN 09	C 26v-28v, 30v, 29v, 31v-34v, 36v, 35v, 37v-45v
MT 46	NN 10	C 46v-65v
	NN 11	C 66v, 68v, 67v, 69v-85v
	NN 12	C 86v-105v
	Mahāsāṅghikaprātimokṣasūtra	
	O 01	1v, 2r-30r
	O 02 ↓	31r-44r

CD	File	Title/Author	Fols.
	O 03		2*v*-31*v*
	O 04	↓	32*v*-44*v*
		Śaṅkaranandana's works	
MT 47	P 01		1*v*-3*v*, 4*r*-31*r*
		Nyāyaṭīkā	
	↓		6 *recto*s
		Śaṅkaranandana's works	
	P 02		2*r*-3*r*, 4*v*-14*v*, 16*v*-18*v*, 15*v*, 19*v*-30*v*
		Nyāyaṭīkā	
	↓		6 *recto*s
		Jñānaśrīmitra's works	
	PP 03		C 9*r*-28*r*
		Tarkajvālānāmasūtra (*Madhyamakahṛdaya*) of Bhāviveka	
	PP 04		12*v*-13*v*, 15*v*, 4*v*, 16*v*-17*v*, 7*v*-8*v*, 21*v*-22*v*, 18*r*, 3*v*, 19*v*-20*v*, 6*v*, 23*v*-24*v*
		Jñānaśrīmitra's works	
	PP 05		A 1*v*, 2*r*-20*r*
	PP 06		A 21*r*-40*r*,
	PP 07		A 41*r*-60*r*
MT 48	PP 08		A 61*r*-62*r*, B 2*r*, 1*v*, 3*r*-9*r*, C 1*v*, 3*r*, 2*r*, 4*r*-6*r* (*ka*), 6*r* (*kha*)-8*r*

CD	File	Title/Author	Fols.
	QQ 02		24*v*-43*v*
		Vairocanarakṣita's works	
MT 49	R 01		1*v*, 2*r*-30*r*
	R 02		31*r*-47*r*
	R 03		2*v*-30*v*
	R 04		31*v*-47*v*
		Hevajratantrapiṇḍārthaṭīkā of Vajragrabha	
	S 01		1*v*, 2*r*-31*r*
	S 02		2*v*-30*v*
		Jñānaśrīmitra's works	
	SS 01		C 106*v*-125*v*
MT 50	SS 02		C 126*v*-136*v*, 137*r*
		Chandoratnākara of Ratnākaraśānti	
	T 01		1*v*, 2*r*-29*r*
	T 02		2*v*-28*v*
		Sahopalambhaprakaraṇa of Jitāri	
	V 01		1 *verso*, 15*r*-25*r*, 25*r*-35*r*
	V 02		15*v*-25*v* (*ka*), 25*v* (*kha*)-35*v*
		Ratnagotravibhāgamahāyānottaratantraśāstra	
	VV 01		1*v*, 2*r*-40*r*
	VV 02		41*r*-51*r*, 53*r*-54*r*, 56*r*, 2*v*-25*v*
MT 51	VV 03		26*v*-51*v*, 53*v*-54*v*, 56*v*

	Tarkajvālānāmasūtra (*Madhyamakahṛdaya*) of Bhāviveka	
PP 09		17*r* (second half), 7*r*-8*r*, 21*r*-22*r*, 18*v*, 3*r*, 19*r*, 20*r*, 6*r*, 23r-24*r*, 1*v*, 9*v*-10*v*, 14*v*, 2*v*, 11*v*
	Jñānaśrīmitra's works	
PP 10		C 30*r*, 29*r*, 31*r*-34*r*, 36*r*, 35*r*, 37*r*-49*r*
PP 11 (= PP 12)		C 50*r*-66*r*, 68*r*, 67*r*, 69*r*
PP 12 (= PP 11)		↓
	Abhisamācārikā	
QQ 01		4*v*-23*v*

	Sarvajñasiddhi, *Sarvajñasiddhisaṅkṣepa* and *Īśvarāpākaraṇa* of Śaṅkaranandana	
Z 01		2*v*-14*v*, 16*v*-30*v*
	Tarkarahasya	
Z 02		30*r*-39*r*, 41*r*-53*r*
Z 03		2*v*-29*v*
Z 04		30*v*-39*v*, 41*v*-43*v*, 44*r*-53*r*
	Abhidharmadīpavibhāṣāprabhāvṛtti of Vimalamitra	
ZZ 01		1 *recto*, 31*v*-39*v*, 41*v*-45*v*, 47*v*, 49*v*, 150*v*, 50*v*-51*v*
ZZ 02		91*v*-110*v*

Fig. 22. MS NAK 1-277, NGMPP A 41/14 (*Niśvāsatattvasaṃhitā*), fol. 10*v*, first half
By courtesy of the National Archives Kathmandu and the Nepalese-German Manuscript Cataloguing Project

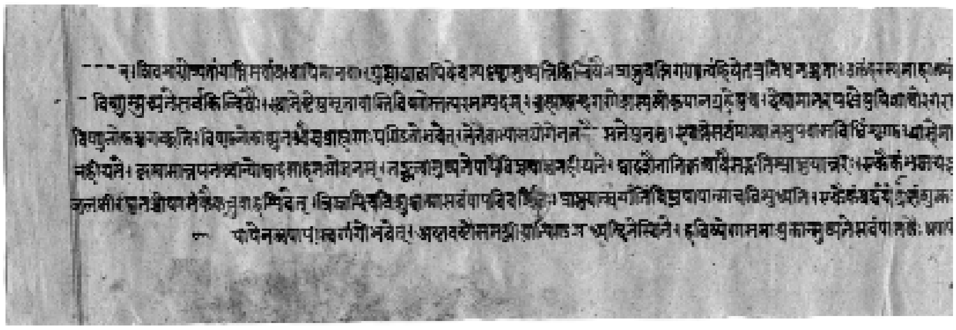

Fig. 23. MS Tucci 3.7.1 (*Niśvāsatattvasaṃhitā*), fol. 10*v*, first half

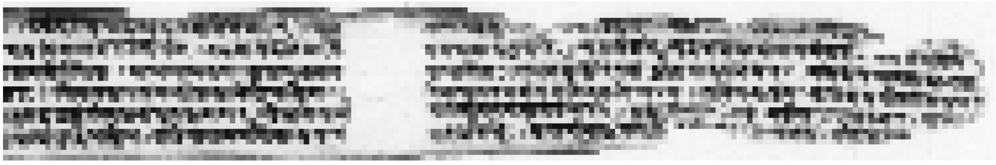

Fig. 24. MS NAK 1-277, fol. 10*v*, second half

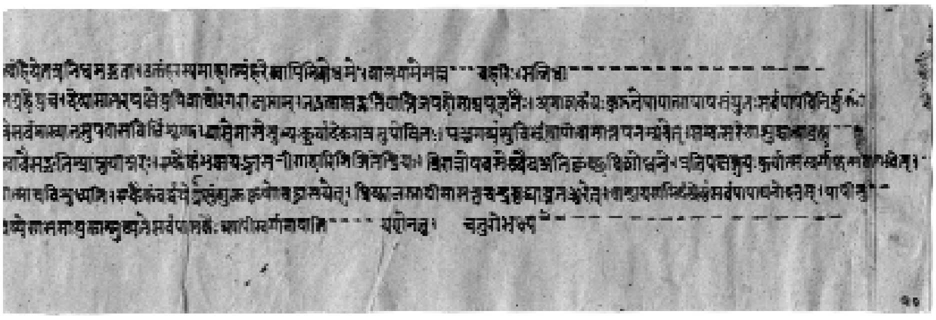

Fig. 25. MS Tucci 3.7.1 fol. 10*v*, second half

Fig. 22. MS NAK 1-277, NGMPP A 41/14 (*Niśvāsatattvasaṃhitā*), fol. 10*v*, first half
By courtesy of the National Archives Kathmandu and the Nepalese-German Manuscript Cataloguing Project

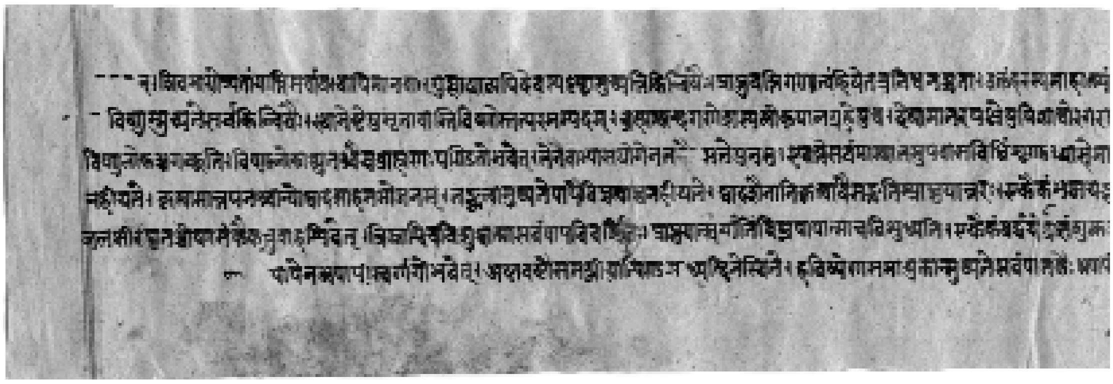

Fig. 23. MS Tucci 3.7.1 (*Niśvāsatattvasaṃhitā*), fol. 10*v*, first half

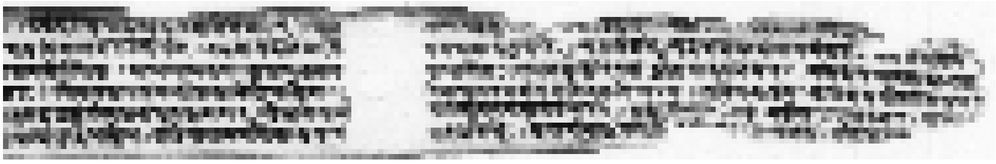

Fig. 24. MS NAK 1-277, fol. 10*v*, second half

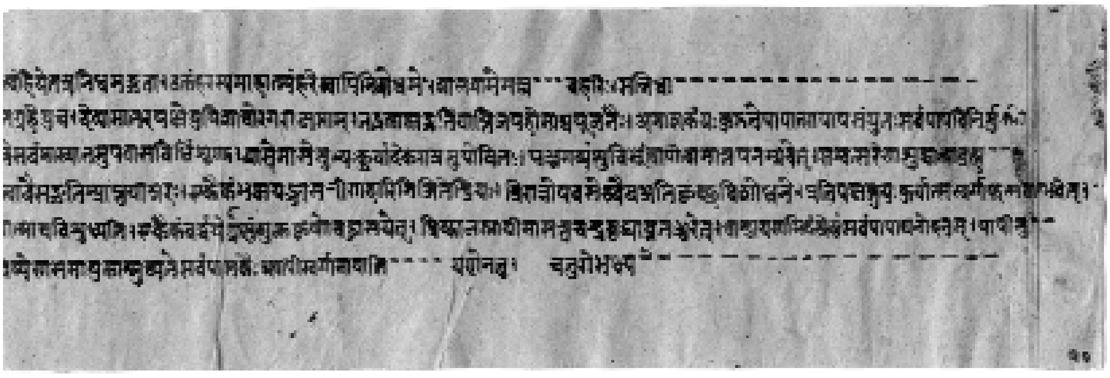

Fig. 25. MS Tucci 3.7.1 fol. 10*v*, second half